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# SOCIAL JUSTICE REVIEW BENEATH

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# SOCIAL JUSTICE REVIEW

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## IN BEHALF OF THE COAL MINERS

**A**N early champion of labor in the United States, Hendrick B. Wright, devoted a full chapter of the book published by him in 1871 to the discussion of "Labor of the Mines Compared with Other Occupations." The very first sentence of this particular part of his volume states considerations which apparently neither public officials, the newspapers nor the public granted thought when faced for months by the demand of the coal miners for a more equitable wage and recognition of the portal to portal time allowance.

"The standard of wages," so Wright insisted, "should be regulated by the kind of employment, and particularly the exposure of life and limb that is incident to such employment . . ." Exemplifying this just demand, the writer, a native of Luzerne County, Pennsylvania, the home of anthracite, continues: "The miner who labors in wet, and exposed chambers, often a thousand feet below the surface of the earth, exposed to foul vapors, and liable at any moment to be crushed to death, or maimed for life, should be more liberally paid than he who does not incur such risks. There can be no error in this conclusion. It is absolute, as well as an incontrovertible truth."<sup>1)</sup>

At no time since economic Liberalism has attained to power have mine owners been willing to establish wages on this basis. Supply and demand on the one hand and competition on the other were the factors supposed to regulate the price of everything, including sweat and blood spent by workingmen for the benefit of all. And although labor is assumed to occupy a favored position at the present in our country, the coal miners certainly have remained, what they have been so long, the nation's stepchildren. Workers in many less hazardous occupations have received wages equal to those the men that go down into the pits are paid, and others even much higher remuneration. Not to mention the outrageously high wages paid unskilled, semi-skilled and office workers in enterprises producing what Mars needs to accomplish his ends. The exposures of Congressman Albert J. Engel merely put on the front

page of partisan newspapers what most people already knew. In *nuce*, the member of Congress from Michigan states the case thus, in his article: "Unskilled Workers: \$214 a Month": "Our Government gets piously indignant at coal miners who must work hard at a highly skilled [this is no longer entirely true. Ed. S.J.R.] and dangerous occupation to earn forty dollars a week while that same Government offers \$250 a month, board and lodging to dishwashers, and pays girls \$55.80 a week to learn how to mend shoes at a Government arsenal."<sup>2)</sup>

It was by no means alone or chiefly the Government that was "piously indignant" the miners should ask for a small measure of justice to be realized in their pay envelope; the press added to indignation condemnation, and the good public, of course, also turned thumbs down. No one, not even the President, appeared willing at any time to consider dispassionately the facts in the case. Throughout the controversy, which extended over many months, one was reminded of the attitude adopted by President Cleveland and his Attorney General, Richard Olney, toward the Pullman Strike. Possibly, later historians will show Secretary of the Interior Ickes to have played a role, which mature, informed thought has condemned the member of Cleveland's Cabinet referred to for playing in 1894. President Roosevelt's statement on the coal mining situation, published by the Associated Press on June 23d last, was intemperate and purely dictatorial. It was hardly a demonstration of wise statesmanship to threaten to raise the age limit for noncombatant military service from 45 years to 65 years, so that "the machinery will be available for prompt action," if at any time in the future the coal miners—or others—should think of laying down work. Ultimately, the wage demands of the coal miners were granted. Since they were just and equitable, why then could not the saner policy have prevailed in the beginning?

From the Office of the Secretary, U. S. Department of Labor, there was issued a press release,

<sup>1)</sup> Practical Treatise on Labor, N. Y., 1871, pp. 294-95.

<sup>2)</sup> *The Reader's Digest*, Sept., p. 50.

available to newspapers for publication on October 19th. The document furnishes statistical information on wages paid in the various industries, the number of hours worked, and other data of a collateral nature. While the opponents of the miners insisted increase of wages should be avoided, because they invited inflation, the report referred to reveals that the halt was called rather arbitrarily when the coal diggers were heard from. We quote:

"Average hourly earnings for all manufacturing increased .2 of a cent to a level of 96.5 cents, *almost 11 percent above 1942* [italics ours]. The largest increase over the month occurred in the apparel group due to the fact that New York apparel and millinery firms, which pay considerably higher rates than other plants in these industries, reported expansions in employment."

Average weekly earnings, so the summary continues, "increased 1.6 percent to \$43.43. The earnings in the durable-goods group, where most of the war production is concentrated, amounted to \$49.61, while the earnings in the nondurable group averaged \$34.39 a week." As things are, coal mining, under present circumstances, is certainly a war industry. Without coal what could the producers of iron and steel do? Return to charcoal? By working longer hours, the coal miners obtained a few dollars more than the average weekly income noted above, \$43.43. The official release states plainly enough for all to understand:

"The average hours per week in bituminous coal mining was 40.5 and in anthracite 42.2 in August, 1943. The work-week in each of the coal mining industries is *about 25 percent longer than in August of last year* [italics ours]. Weekly earnings in anthracite averaged \$45.52, about one-third greater than in August, 1942. The corresponding figure for bituminous was \$46.24, an increase of almost two-fifths over the year."

While these figures need not have caused alarm, there is the added circumstance that, according to table one of the release, the miners in the bituminous coal fields labored at their tasks an average of 26.9 percent more hours in August of this year than they did during the same period of 1942. The average hourly earning, on the other hand, was reduced by .5 percent from July. All figures relate to averages; rates of wages vary greatly in accordance with the nature of the work performed, localities, etc. The range of day rates in the Northern and Southern Appalachian areas runs from \$0.736 for greasers, slate pickers, and certain other occupations, to \$1.286 for operators of loading

and cutting and shearing machines. The average hourly earnings of all men engaged in coal mining was \$1.073 as against an average hourly wage of \$1.246 for the workers engaged in building construction, whose average weekly earnings reached \$48.93 in August of this year.

While the newspapers were still shouting about the unpatriotic conduct of the coal miners, a communication from the Secretary of Labor summed up the situation, as it existed on October 20th, the date of the letter, as follows:

"The recent rise in average hourly earnings [in mining] was a result primarily of an increase in the amount of overtime payable at premium rates. The wage structure in the anthracite industry is determined by collective bargaining on an industry-wide basis, but there are wide variations in the rates for a given occupation. In both industries, average hourly earnings are computed on the basis of time at the face or usual place of work, excluding travel time in the mine. The inclusion of travel time would substantially reduce the above averages."

We have now reached a demand made by the strikers, which particularly angered some people. A certain newspaper correspondent declared in rather violent terms, concession of this point would lead to other workers asking pay for time not spent on the job. Possibly so; but those workers would be obliged to prove that long travel, in the miner case to the face, or place of work, is a condition for which solely the enterpriser is responsible, and which is financially advantageous to him. Let it be said that, what the miners of our country now ask for, is by no means an innovation. It was self understood in medieval days, at least in Germany where mining was then such a prosperous industry, that travel in the mines was part of the working day and to be paid for. Ordinarily, the miners labored but six hours a day, in the fifteenth century. Overtime was generally prohibited. When exceptions were made, double pay was customary.

Miners were in those days a favored body of men, esteemed in accordance with the valuable services they rendered society. The element of danger was also taken into consideration, as Hendrick B. Wright has suggested it should. And those dangers are ever present, while under capitalism were added the results of cruel indifference, or worse, on the part of the enterprisers. George Korson, in his book "Coal Dust on the Fiddle," has not attempted to relate the wrongs and sufferings those, whose songs and tales he has col-

lected, were made to endure since coal mining was inaugurated in our country. He does no more than furnish the background necessary for an understanding of miners' folklore. Even his brief remarks on the subject of injustice and inhumanity, which were their lot for so long, bear out the statement expressed in the majority opinion of the United States Supreme Court, upholding the National Bituminous Coal Act, that "This history of the bituminous coal industry is written in blood as well as ink."<sup>3)</sup>

It has long been assumed that "the great public voice" may be relied on to espouse the cause of the unjustly accused or persecuted. It did not do so in the case of the coal miners, seeking what they had the right to demand. The public was not properly informed on the facts of the case to begin with, and a generation that worships the goddess Glamour does not care to dwell seriously on the strenuous occupational life of men, who must daily face not merely dangers of a catastrophic nature, incidental to coal mining, but also the always present threat of disease, such as dermatitis,

lupus, and tuberculosis. Even though much has been done in the past thirty years to protect miners from accidents, the statement that "Of all American industries, coal mining is the most hazardous," quoted by us from an address printed as Senate Document No. 265, 62d Congress, 2d Session, still remains true. In spite of improvement, the average annual death rate from mining accidents is still higher in our country than in Belgium, France, Great Britain.

Why? Are the natural conditions in American mines more dangerous than those existing in Europe? The Special Commissioner on Mining Accidents, State of California, made this reply to the question, on the 30th of December, 1911: "The truth is, that quite the reverse is the case." The fundamental cause was stated by the speaker in the very first sentence of his address, delivered before the Joint Session of the American Economic Association and the Association for Labor Legislation: "Of all nations of the earth, America is the most wasteful of the lives of its citizens."<sup>4)</sup>

F. P. KENKEL

## ECONOMIC DEMOCRACY THROUGH "V-GROUPS"

### III.

#### *Local Self-Government Is Important*

ONLY when local councils settle all possible debates, as they do in San Francisco, can the vocational group system work. There are two well known instances where local councils operate to prevent local difficulties between AFL and CIO unions. In Kenosha, Wis., a municipal Labor Council voluntarily composed of AFL and CIO representatives meets regularly. The State of Texas has a similar council meeting to decide peaceably issues which confront the two groups.

All types of local boards are called into existence to meet local problems affecting production and exchange, problems which a national board cannot be expected to solve. When local groups are functioning well the national board will be in a far better position to determine a national issue such as wages, etc.

In any very large organization there is a real danger that the members constituting the rank and file will not exercise their power. The vast majority tend to let a few officials run the show.

This trend is especially bad in the economic world.

The encyclical "Forty Years After" says very wisely and truly: "Matters that can be handled better by smaller groups should be handled by smaller groups." The reasons are obvious.

Group A is responsible for promoting the well-being of A so far as it can. If Group A shifts its responsibility to the Government in Washington, that responsibility is out of place.

If the State or national Government takes over the responsibility of Group A needlessly then the Government is out of place. What the State can handle should not be done in Washington; what Toonerville can handle should not be managed by the State.

Congressmen, for example, are not qualified to settle the problems of plumbers. When Congress tries to regulate business, Congressmen find it impossible to study up on all the problems. The legislators themselves are now complaining "Too many laws are going through; we can't even read them all. Much less can we know the reasons for

<sup>3)</sup> Quoted by Korson, loc. cit., Phil., 1943, p. 16.  
<sup>4)</sup> Printed with the title: A Federal Mining Commission. Wash., 1912, pp. 3-4.

and against them." Imagine 435 men, drawn from the legal and other professions, trying to be experts on a million different points. Impossible.

The plumbers in a small town should settle their own problems. They are the experts, they and not some fancy official from Washington know the plumbing business in their town. Of course the plumbers will find it necessary to co-operate with customers in settling prices and the like. They should not need help from Washington.

Self-government has been developed to a considerable degree in the clothing industry. On May 13, 1941, a news item told us that a two-year agreement had been renewed for the ninth time in eighteen years, covering 50,000 workers in the New York area, between the Amalgamated Clothing Workers of America and the New York Clothing Manufacturers Association. Merchants of the fur trade, most of the manufacturers of cloaks, suits, and dresses, as well as the manufacturers of men's clothing have associated together and have entered into fair contracts with the gigantic unions in their fields. They show the value of self-regulation; outsiders would not be qualified to settle their problems.

#### *Internal Co-operation in a V-Group*

In the encyclical "Atheistic Communism" the social guild is described as a club in a given neighborhood, often having some economic aspect. Since the members have a similar social environment, they are likely to inter-marry. They get together not only for parties but for some economic purpose as well. For example, some young farmers take the title "JAC"; they help others in farming, study their religion, and take their recreation together.

The Catholic Peasants' League in Belgium is as fine a V-Group as one can imagine, but it is not a model for the United States. We can and do match its organization of buying and marketing co-operatives. The all-Catholic Belgian League cannot be imitated strictly in this country. Over here we do not expect a V-Group to require observance of religious duties. We must, however, work to infuse religious motives into the co-operation and self-sacrifice of men in the V-Group.

#### *The ACTU*

In this country the Association of Catholic Trade Unionists, our workers' colleges, and our employers' study groups have a religious motivation. A vast educational program on the same lines as those followed by the ACTU, etc., must

be built up. Since the V-Groups are "neutral" and cannot give religious training, they must provide training in co-operation, mutual self-sacrifice, and common goals that will correspond to religious training.

In religious training centers men are taught that "workingmen must become the apostles of the workingmen." They must be thoroughly imbued with zeal for self-government and team-work in industry. The same understanding and enthusiasm are to be fostered in non-religious training centers, so that men not only act for the common good themselves, but bring others to the same practice. At least two groups in this country (Consumers' Co-operative and Farmers' Union) provide that kind of training for their workers.

The milieu group or social guild is an aid to V-Groups. It is a unit that builds the culture, the ideals, the calm, conservative frame of mind helpful to groups.

The milieu group or social guild purposely excludes the mingling of rich and poor. People on the same level are gathered to study and absorb social ideals. They learn a great deal from each other. They gradually develop leaders from their own ranks. This depends on a type of companionship not had when rich and poor form a single organization.

#### *An Obstacle Overcome*

One modern commentator believes that a vocational group system is doomed to failure in modern times. In the Middle Ages it succeeded because it grew up in an atmosphere of religious unity conducive to co-operation and mutual self-sacrifice. The same atmosphere cannot be found in the United States today. The despairing commentator says that hatred, conflict, unwillingness to make concessions will disrupt vocational groups.

One answer to this objection is the Association of Catholic Trade Unionists. Imagine one hundred men in Printers' Local No. 99, twenty of them Catholics. The Catholics are organized into an ACTU unit in order to promote a better spiritual and moral life among the twenty and, in some small way, among the one hundred men in the union. In the training of the twenty the duties of the working man are emphasized, the whole spiritual nature of man is explained, and the disastrous effects of selfishness are driven home.

In some places (for example, Kansas City and Milwaukee), employers have similar organizations.

In the past few paragraphs we have described the organization and operation of a V-Group in the steel industry for all-out production, the action of various boards for stabilizing fair wages and hours, and finally the help that social groups can give to make self-sacrifice and team-work possible in the V-Group.

The fifth objective set down for the V-Group system was: to stabilize employment. Leaders such as Philip Murray and David McDonald maintain that the V-Group can go far toward stabilizing employment, by promoting increased production, fair wages, etc. They also urge that workers who are displaced from jobs by new machinery should be trained to new skills by the V-Group. V-Group officials will be charged with the duty of directing 1000 men to learn skill A, 2000 to learn skill B, and so on, according to the number of men needed in different new jobs opening up.

When new men enter the industry they should be directed in exactly the same way to obtain the skill that will make them highly valued and sought after workers.

In America we do have some V-Groups on a nation-wide scale. From these examples, we can gain some idea of the way V-Groups will work on a national scale in industry.

### *They Are Practical*

The American Medical Association is in many ways the typical V-Group organization. The Association governs itself with little or no interference from State or national government. The AMA determines what training a doctor should have, whether he shall be admitted to practice or not, and what shall be the rules of competition.

By custom, at least, the Association determines what shall be reasonable rates of pay for routine treatment. By custom, also, rates for "overtime" work outside of office hours are fixed. In the interest of the profession and the nation, the group fights fiercely against any excessive "socialized medicine" or Government interference.

All doctors of the nation, therefore, are represented by the group in such action. The group formulates many laws which are enforced to the full by the courts. This is true particularly of entrance requirements demanded of the practitioner. Special legal privileges are allowed to the profession also because the doctors do work free of charge, donating a certain amount of their time, according to their professional code.

The code bars "cut-throat competition" in the

form of advertising, solicitation, and "split fees." The doctors work as a group in raising their standards; better treatment helps both the professional group and the public. The V-Group in medicine, however, differs from the industrial group, since the industrial group is organized largely to prevent a disastrous cleavage between classes, to prevent class hatred and all the evils that are caused by such hatred.

A very similar situation exists in the legal profession. The Bar Association is a V-Group with public legal authority. A State Bar Association determines rules for apprenticeship or study, examination and admittance to practice, and rules of practice. Each lawyer is, moreover, considered an officer of the court. In certain cases the exact fee which a lawyer may charge is set by members of the Association.

Very many of our citrus producers have organized themselves as a V-Group to their mutual benefit. They agree on methods of marketing. They set standards for the sorting and grading of their products, thereby greatly facilitating the marketing of oranges and other fruit. They pooled money for advertising; they hired experts who selected for a selling point the "vitamin" idea, with the result that sales increased by millions of dollars.

It is said that the Bituminous Coal Code (before taken over by the Government) did good work, and was similar to the V-Group plan.

The soft coal industry has attempted to achieve some kind of organization. The industry has been struggling along under the Guffey Act, trying to avoid suicide. The Act requires that price levels be set and that producers be prevented from selling under fixed prices. Cut-throat competition has a tendency to ruin all the producers and to encourage cutting costs below the safety line. An effort to organize the industry is a step in the right direction.

As possible work for the V-Group we may mention contracts of firms not to pump wasteful millions into advertising just to "keep up with the Joneses." Some millions, no doubt, are wasted through cut-throat competition in advertising.

In a similar way contracts may be had not to compete by giving easy credit terms which no firm can really afford to allow. Economical financing of purchases may perhaps be a thing for the V-Group to develop.

(To be concluded)

JAMES McSHANE, S.J.  
St. Louis, Mo.

## PLANTED BY DESJARDINS

FROM all nine provinces of Canada representative co-operators assembled recently in Lévis, Quebec, for the first nation-wide meeting of its kind in history. The occasion was the first Canadian Credit Union Conference.

Save for small English-speaking groups in Montreal and its environs, the Co-operative Union of Canada has had no affiliated co-operative units in the province of Quebec, although in this province both consumers' and producers' co-operatives, as well as the people's banks (the credit union movement) have developed very satisfactorily.

Differences of race and language have hitherto been a barrier. These differences, and to some extent that of religion, have been exploited by politicians and others, and have militated against the cultivation of mutual respect, confidence and understanding and impaired national unity. Approximately one-third of the people of Canada are Canadians of French descent, and French is recognized with English as an official language of the country.

The Conference was of outstanding importance also for another reason. It was held in the small city where Alphonse Desjardins established the first co-operative bank on this continent forty-three years ago. Lévis is, therefore, to Canada and the United States as to the credit union or people's bank movement what Rochdale is to the co-operative movement as a whole—its birthplace. As the co-operative bank movement grows that fact will be more and more appreciated. Lévis is a city of about ten thousand people on the southern bank of the St. Lawrence River, opposite the city of Quebec.

It was, therefore, appropriate that the first National Credit Union Conference held in Canada should assemble in Lévis, and that its sessions should be held in Lévis College—a Catholic institution—where the organizational meeting of La Caisse Populaire de Lévis, the first co-operative bank, took place. On the occasion of this National Conference, a public meeting was held in the hall of the College where the first bank was launched to honor the memory of Desjardins, and to pay tribute to the work he accomplished by his self-sacrificing labors for the benefit of the poor people of his province. The achievements of Desjardins have provided an example and an inspiration to others interested in similar socially useful endeavors throughout Canada and the United

States. Hon. C. Vaillancourt paid tribute to Desjardins in the French language. Mr. Vaillancourt was recently honored by the Quebec Government by being appointed to the Legislative Council, the provincial equivalent of the Senate at Ottawa. As Managing Director of La Fédération des Caisses Populaires Desjardins he is the outstanding official of the people's bank movement in the province. The writer, as a friend of the co-operative bank pioneer, was selected to pay tribute to Desjardins in behalf of English-speaking co-operators.

One of the most interesting and informative addresses was delivered by V. A. deBilly, C.R., President of La Caisse Populaire de Lévis, on the life of Desjardins. He explained that the parents of Desjardins were in very modest circumstances, and, owing to the illness of his father, his mother "had to go here and there to offer her services to families, and thus to earn the subsistence of her family." Desjardins had to leave Lévis College at sixteen, as he said later, to procure bread for his mother and for other members of the family. After engaging in newspaper work and initiating the publication of the Debates of the Quebec Legislature, Desjardins was appointed an official reporter of the Debates of the House of Commons at Ottawa, a position he held until 1915 when he had to resign because of ill health.

The first people's bank or credit union on this continent was launched at Lévis on January 21, 1901. The first deposit made was of ten cents, the total collections of the day amounting to \$26.40. That institution, La Caisse Populaire de Lévis, has now financial resources in excess of two million dollars. From that initial enterprise has developed in the province of Quebec 745 people's banks with an aggregate membership of over 200,000, and total resources in excess of \$43,000,000. The individual people's banks are federated in six regional credit unions. The latter are associated in La Fédération des Caisses Populaires Desjardins, which functions for propaganda, educational and auditing purposes. This institution annually receives a substantial grant from the provincial government. It provides a very efficient system of auditing for the local credit unions; the twenty travelling auditors advise local officials on operating problems, and report their experience to the central body. The movement has spread to every province in Canada as well as to the United States.

The credit union movement in Quebec has a religious background. That is to be expected in a province where non-Catholic citizens are not numerous. Religious emblems are displayed in the offices of the credit unions the writer visited. While it is desirable that the co-operative movement, which makes a common appeal to all irrespective of their race or religion, should be neutral as to religion, that is not always possible as to credit unions. A group organizing one must or should have a bond of mutual interest of some kind, and that of religion provides one on a large scale. There can be no reasonable objection to religious exercises in connection with credit unions composed exclusively of members of one religious faith, but neutrality should be observed where the membership is mixed.

Desjardins during the parliamentary sessions was occupied with his duties at Ottawa, and the business of the bank was conducted either by the secretary or Mrs. Desjardins. "Mr. and Mrs. Desjardins," said Mr. deBilly, "were two persons with the same ideals, with the same will, with the same perseverance." After the bank had been in operation for four or five years and had accumulated funds and, of course, had incurred liabilities to the shareholders and depositors (in this instance amounting to nearly forty thousand dollars), an event of unusual interest occurred. Some people went to Mrs. Desjardins during the absence of her husband in Ottawa to suggest they would be personally responsible for the liabilities of the bank if failure ensued. At the time there was no legislation for the incorporation of such institutions. Thinking only of her children, who might as a result soon be in need if disaster overtook the bank, Mrs. Desjardins hurried to Ottawa to consult her husband who was much disturbed by the alarm of his wife, and was inclined as a consequence to abandon his work. Wishing to avoid a hasty decision he finally said to his wife: "You know the Archbishop of Quebec, Msgr. Bégin. He is a son of Lévis. You know his good judgment and his wisdom. Before making a decision, and as soon as I have returned to Quebec, we will go to see him and expose clearly the situation. We will tell him about you and we will abide by his decision."

Upon their return from Ottawa Mr. and Mrs. Desjardins went to the Archbishop's home, the latter to plead the cause of her children, and Desjardins that of the poor people. When they had finished the Archbishop said: "Kneel down. I will bless you." Before giving them his blessing

the Archbishop said to Desjardins: "Alphonse, you will stand up when you have promised to continue your work." That was a fateful meeting. The future of the credit union movement in Quebec, in Canada as a whole, and possibly in the United States was subject to the judgment of the Archbishop. If instead of warmly encouraging Desjardins to continue his work he had urged him to abandon it, the latter would have done so. It had, as above mentioned, been agreed between Mr. and Mrs. Desjardins the decision should be left to him. On the recommendation of the Archbishop, Desjardins was created Commander of the Order of St. Gregory the Great by Pope Pius X in 1913.

Delegates who attended the Conference were shown, on the bank premises of La Caisse Populaire de Lévis, the written instructions of Cardinal Bégin for the transfer on his death of his investments in the bank with the exception of one share which he required to be held in his name in perpetuity. In those early days the bank had another distinguished member in the person of Earl Grey, at the time Governor-General of Canada, who was also president of the International Co-operative Alliance. He took a personal interest in the work of Desjardins, visited Lévis, subscribed for a share and made a small deposit which still remains to the credit of his heirs in the books of the bank.

There were some eighty or ninety delegates at the first Canadian Credit Union Conference, the movement in the United States being represented by Roy S. Bergengren, managing director of the Credit Union National Association, who has for many years ably and successfully guided its development. The proceedings were conducted in both English and French. The French-Canadian had an advantage over the English-speaking delegates in that many of them could speak both languages fluently. The chairman of a bilingual gathering occupies a position of considerable difficulty, but the Conference was fortunate in this respect as their presiding officer, Fr. A. Couture, of St. Boniface, Manitoba, discharged his duties with efficiency and with general satisfaction. The facility with which he could speak both languages enabled him to guide the delegates, and to give them a better understanding of the discussions than would otherwise have been possible. The subjects discussed at the various sessions related to questions of practical interest to people actively engaged in the operation of credit unions in Canada.

It was manifest that the credit union movement is highly appreciated by people in authority in the province. The City of Lévis on the opening day entertained the delegates at a banquet—with the mayor presiding—attended by several ecclesiastical dignitaries, representatives of the Provincial Government, the Opposition in the provincial legislature, and the Mayor of the City of Quebec. A similar courtesy was extended to the delegates on the succeeding evening by La Caisse Populaire de Lévis, its President V. A. deBilly, C.R., being in the chair. French-Canadian co-operators also entertained the delegates at lunch on both days of the Conference. The delegates who had come from the other provinces of Canada were loud in their praise of the courtesy, cordiality and hospitality of their French-Canadian fellow co-operators.

The Conference resulted in a step of great importance being taken. It was decided to appoint a National Credit Union Committee, a member being elected thereon from each of the provinces of Canada. No doubt in the process of time as the relations between the credit unions in the various provinces become more intimate, and as a better understanding of each one is gained, this step will lead to the organization of a Canadian Credit Union League. The writer was much impressed by the co-operative spirit and the general co-operative understanding which prevailed.

It was obvious that the delegates, irrespective of their racial origin or religious convictions, had

a mutual interest in and devotion to the co-operative movement, and were concerned for its welfare and advancement. As the movement grows and the co-operative activities of the various provinces become co-ordinated, it will do more for Canadian national unity than any other organized body in the country. Devotion to its philosophy and the practice of its maxim, "Each for all and all for each," as well as the mutual effort of English- and French-speaking co-operators for the promotion of the common welfare of the people of Canada, will dissipate misunderstandings and prejudices which unfortunately have prevailed in a large measure in the past.

The committee which organized the Conference consisted of Prof. A. B. MacDonald, of the Extension Department of St. Francis Xavier University, Antigonish, N. S.; Hon. C. Vaillancourt, Quebec; Gordon Smith, President of the Ontario Credit Union League, Hamilton, Ontario; and B. N. Arnason, Co-operation and Markets Commissioner for Saskatchewan, who is also Secretary of the Saskatchewan Section of The Co-operative Union of Canada. The committee is to be congratulated upon the result of its efforts. Prof. MacDonald was chairman of the committee, and his geniality, tact, energy and resourcefulness contributed to a considerable extent to the success of the First National Credit Union Conference in Canada.

GEORGE KEEN

General Sec'y-Treas., Co-operative Union of Canada.

## Warder's Review

### *Uncounted Casualties*

A CERTAIN Employers' Association states, in its *Labor News Brevities*, a Members' Service Letter:

"War is proving that work in most cases is sexless. *With proper training, it doesn't matter whether it's a man or a woman on the job*" (italics in the original).

As far as the job and production are concerned, it may not, indeed, matter, whether a certain kind of work is performed by a man or a woman. But it certainly does matter, as far as numberless individual women, the health of the nation, and the future of the race are concerned, "whether it's a man or a woman on the job," if the employment is unsuited to the physical nature of woman or imposes undue strain on her nervous system.

It may be impossible to discover the influence long hours of work in factories and mines throughout the nineteenth century exerted on women's physical and moral well being, and the welfare of families and children. But one is probably safe in assuming that woman's work, of the kind referred to, is, together with abuse of intoxicants, the effects of immigration, of life in slum areas, tuberculosis and venereal diseases, etc., one of the factors responsible for some of the abnormal conditions of society which industrial nations have had to face throughout a greater part of the nineteenth and the first three decades of the twentieth centuries.

Modern totalitarian war has forced on the nations the recruitment of women for all manner of work in plants producing armaments and ammunition. While this condition appears an inevitable concomitant of warfare in our days, we should re-

alize that casualties will not be found only among the men in uniform, who have gone to the front. The losses on the home front likewise should be counted, with the intention of rehabilitating any woman worker who may have suffered the consequences of months, and perhaps even years, of tedious and nerve-racking work, interrupted family life, or of any other of the numerous influences inseparable almost from the modern *levée en masse* which now includes women and is bound to produce casualties of a kind harmful to the moral and physical well being of the nation.

### *Unlimited Possibilities*

WITH the downfall of Mussolini and the hope that Fascism may also have been crushed in Italy, interest in the at one time flourishing co-operative movement of that country has been revived. Discussing the "Ordeal of Italian Co-operation," in the *Co-operative Review*, of Manchester, Desmond Flanagan refers, with a degree of enthusiasm, to the productive societies of Italy which prior to the seizure of power by the Fascists had achieved great success. Mr. Flanagan particularly points out what was:

"... one of the most remarkable phases of Italian Co-operation, its co-operative-labor societies. These operated in the towns and cities. Craftsmen joined forces, acquired capital and proceeded to produce and sell on their own account. Thus, there were societies of glass-makers, mosaic-workers, stone-masons, marble-workers, and gold-beaters, each of which represents the crafts which people are accustomed to associate with Italy. In Milan alone the value of the work executed by these societies amounted to 5,250,000 lire in 1918. Some of these societies undertook public works, building railways, houses and roads. At Genoa one of the labor societies became so strong that it operated its own fleet of mercantile vessels."

The former of the two last sentences may create the erroneous impression that one and the same society may have engaged in building houses as well as railways and roads. Such was not the case, however. With the knowledge of the utter lack of organization among those American casuals in mind who have for so long a time built our railroads and dug our canals, it appears incredible that in Italy almost forty years ago there should have existed a co-operative composed solely of laborers, which undertook to contract for the construction of rights of way, of embankments, and excavation of canals, etc. But such is the fact which furnishes added proof for the potency of co-operation.

### *Waste*

WITH the coming of depression and the Dust Bowl the American people were made aware of the waste for which the farmers of the country, taking them as a whole, have been responsible. It was not said, however, that they were partly put to robbing the soil by economic forces over which they had no control. Nor was the waste of coal, iron, timber, etc., the property of capitalists and corporations, referred to. Waste is, in fact, a sin common to the nation. We recklessly waste human lives as well as capital. Late-ly Dr. David J. Price, president of the National Fire Protection Association, declared that fires which might be prevented with better care are greatly impeding our war effort.

As illustrating the cost of these fires, Dr. Price makes mention of the destruction of a grain elevator at Superior, Wisconsin, on January 10, 1942, entailing a loss of \$1,350,000. The grain destroyed in this fire, says Dr. Price, would have provided sufficient bread to feed 700,000 men for an entire year.

Last February a large flour milling plant on the Pacific Coast was destroyed by fire. The property loss was placed at \$5,000,000. From information available, it is estimated that the food supplies lost in this fire would have been sufficient to furnish bread rations for an army of 500,000 men for one year, or for about 1,000,000 civilians. It would have furnished enough bread for the entire population of San Francisco for twelve months.

Instead of appealing to the conscience of individuals concerned, to observe all possible care and avoid risks responsible for catastrophes such as those referred to, Dr. Price merely asks that some definite and instructive program should be formulated and put into execution to assure more adequate protection to food processing and storage plants during the war period. It is, of course, necessary to protect life and property by such rational means as are supplied by technical knowledge and science. But eventually chief dependence must be placed on the human agent incited by moral considerations. It is, in other words, a question of conscientious observance of and attention to duty. Fire losses can be prevented. Eliminate the belief in an omniscient God and self-interest alone will direct the thoughts and actions of men. Waste is no longer a crime if it serves the purpose of the individual.

### The Wheat Situation

**A**LWAYS valuable, the first number of the new volume (XX) of *Wheat Studies* is particularly so.—In this issue Joseph S. Davis competently discusses the present "Wheat Outlook and Policies."

The writer expresses the opinion that "impressive gains by the United Nations on the Atlantic, Mediterranean, and Russian war fronts have inaugurated a period of enlarging wheat and flour shipments to Europe and Soviet Russia." It appears to Mr. Davis that "their needs, great though often exaggerated, are less by reason of good grain crops, on expected acreage, in most of Europe, except embattled Russian soil and the Iberian peninsula." But these are not the most important of his findings.

Wheat supplies for 1943-44 are said to be about equal to the unprecedented total of last year. Overseas exporting countries could readily spare far more grain or flour, were shipping facilities available. "Flour production," so Mr. Davis reports, "stimulated by orders for armed forces and eventual relief use, is at near-capacity levels in Canada and is expanding in Australia and the United States."

While this is all to the good, the reader will learn with a degree of dismay "that Government measures, old and new, keep forcing wheat prices abnormally higher in the United States, with far-reaching consequences." Canadian wheat prices have been sharply raised, following increased demands for export southward and overseas, and export prices in Argentina and Australia are rising. The survey supplies, in addition, the following rather astounding information:

"In the four chief exporting countries combined, as much wheat may this year be used for non-food purposes as for food and seed. In the United States, where such diversion is heaviest, wheat imports for feed use seem likely to exceed wheat and flour exports. Shortages of coal and maize are driving Argentina to burn wheat. Re-expansion of wheat acreage in these two countries has begun, and Canada and Australia will follow suit in 1944 if absorption of their surpluses proceeds far enough."

No wonder Mr. Davis suggests that "judicious restraints on use of wheat for feed, alcohol and fuel are needed, if ample reserves are to be held for prospective food relief and other purposes." To this sound counsel he adds the warning: "The crucial problems ahead call for vital policy decisions and farsighted management, national and international."

Both the Food Research Institute, of Stanford University, and its publication, *Wheat Studies*; are the embodiment of ideas first put forward fifty years ago by Gustav Ruhland, the little known German economist, who alone developed a system based on wheat and agriculture.<sup>1)</sup> Although not a Catholic, he occupied the chair of political economy in the Catholic University at Fribourg, in Switzerland, for several years. Greatly esteemed by such men as Prof. Joseph Beck who, together with Decurtins, was a prominent member of the *Union de Fribourg*, and a noted champion of Catholic social reform and opponent of State Socialism.<sup>2)</sup>

### A World Confederacy

**I**N a Democracy, declared James Madison, "the people meet and exercise the Government in person; in a Republic, they assemble and administer it by their representatives and agents. A Democracy, consequently, will be confined to a small spot. A Republic may be extended over a large region."

From this premise the authors of "A Handbook for International Forums," issued by the World Government Association, draw the conclusion, hardly warranted by our country's fourth President's opinion, that

"World Government, in the form of a republic, should consist of many regional democracies, seeking solution of those problems which come within the province of world government."

Leaving aside the question of feasibility or even the desirability of the inauguration of a universal republic at the present time, there remains the sound proposal that the contemplated supra-national State should be organized as a confederacy. Dante, in his days, thought the ideal, now once more contemplated by men seeking to establish a corporative commonwealth of peoples, should be realized in a universal monarchy. Appalled and saddened by unremitting feuds and incessant wars, the noble exile deemed a supreme political authority, ordained to govern all mankind, the only promise of a more perfect political international order. Although he thought the government contemplated by him should be entrusted to a monarch, this supreme ruler was not to interfere with or disturb local self government. Nor should he,

<sup>1)</sup> His chief work is: *System d. polit. Oekonomie*. 3 vols. Berlin, 1903-08.

<sup>2)</sup> He wrote: Gustav Ruhland. *Zwanzig Jahre nach seinem Tode*. Freiburg, (Schweiz), 1934.

so Dante declared, legislate for the various parts of the Universal Monarchy.

Beset as we are by centralization of political power, it is interesting to note the great medieval scholar's insistence on the principle that the affairs of the individual political units constituting the whole—and he had in mind also the communes of his days—should not be interfered with. "The proposition: mankind can be governed by one supreme ruler," declares the author of *De Monarchia*, "must not be conceived as though the most insignificant ordinance of every small community must emanate directly from him alone (the monarch), although local laws are at times insufficient and in need of a norm." And having reminded his readers that in this regard also the counsel of Aristotle on the observance of reasonableness (*ipiekeia*) obtained, Dante further explains: "Because peoples, nations and communes are possessed of peculiarities, demanding differentiation of legislation intended for their administration."

In proof of his opinion, that it would not be wise for the Monarch to legislate for each and every part of the Universal Monarchy, this citizen of the thirteenth and fourteenth centuries mentions the peculiar needs of a people living farthest north on the one hand and, on the other, those of one "who need no clothing on account of the great heat." Consequently, Dante, having established the principle of self-government and home rule, on the basis of a federal constitution, asserts:

"Our opinion holds that mankind should be guided by the monarch in all matters pertaining to questions of general concern and be led to peace by the rule common to all."<sup>1)</sup>

A Universal Confederacy, which should not disturb the autonomy of its members, in so far as it does not interfere with the adopted constitution intended to secure the stability of the whole, may be considered a possibility. Whether the men of the present generation can be expected to consummate this stupendous task is another question. Our age has not developed the ability of translating great constructive ideas into institutions.

The new times in which we are living certainly require the spirit, initiative, acts and defenses of a new kind, which opportunely assist in the renewed and daily increasing needs of this age.

PIUS XII

<sup>1)</sup> Transl. from Sauter's text of "Dantes Monarchie." Freib., 1913, p. 112-13.

## Contemporary Opinion

LABOR councils have a bad habit of endorsing resolutions and measures which sound good and reasonable, particularly if they have a gloss of humanitarianism to them. Whether they are day nurseries for the children of war workers, education for any number of purposes, or just vast post-war planning schemes, let us withhold our judgment and approval until we investigate them and know what it is all about. Let us make haste slowly.

JOHN J. CHURCH

Executive Secretary, St. Louis Building Trades Council<sup>1)</sup>

The most important single historic fact in our lives has been the emergence of the very powerful Federal State and its expanding role in economic and social affairs. This is a world phenomenon. Governments, unless paralyzed by military disaster, are too strong to be overthrown. Revolutions nowadays cannot be made *against* governments; they are made *by* governments. Governments are themselves revolutionizing society every other day by administrative acts and orders. In such circumstances, a party whose basic goal is revolution by the working class' violent deeds has not much chance of success, no matter what encouragement it might get from the foreign fountain of its inspirations.

LOUIS FISCHER<sup>2)</sup>

If the world perseveres in economic nationalism, the suspension of military struggle will bring no peace, but only economic war in preparation for the inescapable next military war. The nations which fear or plan the next war will seek by economic policies to blockade their prospective enemies, to develop substitute materials and stint the wants of their citizens in order to be independent of imports, and to concentrate their citizens' labors and their natural resources so far as possible upon production of tools of war. Purchasing power will be denied for imports of articles of human enjoyment and for all dispensable civilian consumption. Men will be slaves of the Military State.

The world will persevere in economic nationalism unless the United States abandons it and heartens other nations to do likewise; for, if the

<sup>1)</sup> *The Carpenter*, Nov., 1943, p. 43.

<sup>2)</sup> Leftist, writing in the *Chicago Sun*.

richest nation clings to this weapon, no lesser weapon can defend the other nations against it. Some nations may cling to economic nationalism even if we discard it; but, if we discard it, I believe enough of them will welcome and join our decision to make the co-operating group dominant in the world, and the benefits to their and our peoples in time may well convert the people of the non-co-operating nations.

LAMAR FLEMING, Jr.<sup>1)</sup>

The formation of a Commonwealth Air Council is only one step toward World Agreement on air matters. And world agreement within a very short period of time is absolutely essential unless war and conflict are to be renewed at ever shorter intervals. Toynbee has shown with a terrifying logic and plausibility that civilizations follow a pattern of growth and decline and, according to that pattern, ours is rapidly approaching the final crisis. The end, according to his theory, is marked by wars of increasing ferocity and with decreasing periods of recovery. It certainly seems, as yet, as though no new and drastic policy has been suggested which may break the almost inevitable sequence leading to collapse . . .

Such a council would have to look far to the future and there would have to be a good deal of unselfishness displayed. In this connection the remarks of Mr. J. C. Hunsaker, Chairman of the U. S. A. National Advisory Committee of Aeronautics, are worthy of note. He said: ". . . that in aviation isolation is technologically impossible . . . Peaceful relations are a necessity for survival and constitute the only alternative to mutual assassination. From a peace maintained by the threat of reprisal will grow reciprocal agreements governing the employment of aeroplanes . . ."

I think the consensus of opinion now is that international control and guidance are absolutely necessary in dealing with such a potential instrument for good or evil as the aeroplane. The alternative is

"The good old rule . . . the simple plan,  
That they should take who have the power,  
And they should keep who can,"

and eventually the unimaginable misery of an Air Armageddon for our children.

F. G. MILES

Chairman, Miles Aircraft, Ltd.<sup>2)</sup>

<sup>1)</sup> From address delivered before Fourth Annual Cotton Research Congress at Dallas in July.

<sup>2)</sup> Loc. cit., *The Statist*, Oct. 23, p. 755.

## Fragments

NOT from some dusty tome of former centuries, into which a medieval brain has poured its thoughts, but from the book of a modern we translate: "The royal way of the biological means of healing since time immemorial is fasting."

A mature scholar and distinguished educator, Fr. D. Ferroli, S.J., of India, holds this opinion: "Higher education is by nature aristocratic. To open it to all is to lower it. Yet it should be so cheap as to be within the reach of all, even the poorest, and so difficult as to be attained only by the intellectually gifted."

From a review of Eve Curie's book, "Journey Among Warriors": "The authoritarian aspects of Chiang Kai-shek's regime did not escape Miss Curie [the distinguished scientist's daughter]. But in China she was able to discuss the government freely with conservatives, Communists, and liberals, whereas in Russia she had not found a single citizen 'willing or daring to have a controversial talk about the Russian regime with a foreigner.'"

That fairy story about Bernard Baruch's office being nothing but a park bench near the White House grounds would make it seem that the great financier gets his information from the birds and bees and takes his hunches straight from Heaven. As a matter of fact he maintains one of the largest and best paid research staffs in New York City. It does nothing but dig up things for Mr. Baruch. So say the editors of the *Spade*, which digs up information in Washington, D. C.

"Co-operative publicists" are reminded by the editor of the *Nebraska Union Farmer* that they should cease "using the methods of sensational journalism. They should cease twisting the tail of old-line business. They should cease bawling and boasting and baiting. Co-operative publicity should follow the method of the yeast cells. Those little cells do not make any noise, but they really get the job done."

A reviewer has compressed his opinion of a film into two lines:

"The Marine-saluting at the Empire is done by Wallace Beery, drunk, sober, and in technicolor."

Art for the masses, evidently, in the age of bourgeois capitalism!

# THE SOCIAL APOSTOLATE

## Theory — Procedure — Action

### *Not by Science Will the World be Saved*

A FEW weeks hence a year will have passed since Pope Pius XII issued his message, entitled "The Holy Season of Christmas and Sorrowing Humanity." Since then the horrors of war have been intensified and our sorrows increased. As to the future—the outlook is foreboding. Writing in the *International Labor Review*, Sir John Boyd Ore expressed the opinion: "When the fighting forces of the Axis Powers have been completely defeated, the United Nations will be in control of the whole world. It will be a shattered world. In some countries the political, economic and social structures will be almost completely destroyed. Even in the countries least affected by the war, they will be badly damaged. It is obvious that the world will need to be rebuilt."

On what basis? And who is to furnish the indispensable spiritual and moral cement, lacking which the new world will prove but another house of cards! Sir John Boyd Ore relies on science for the accomplishment of a task it was incapable of accomplishing at any time in the past. He believes that, owing to "the great advances of modern science," there will occur a development of human society, "which will not only be free from war, but such that mankind can rise to a level of well-being and culture higher than that dreamed of by social reformers of past ages."

Both our knowledge of man and of history prevent us from accepting so exaggerated a mirage of another Golden Age as anything but the vision of Utopia or the Sunstate. We know we may not hope entirely to subdue the evil inclinations in

men's hearts and approach, therefore, the terrifyingly momentous problems the past centuries have prepared for us, with fear in our hearts, lest we make matters worse confounded. We seek knowledge and guidance, where both are alone to be found. Thus we arrive at "a clear understanding of the genuine fundamentals of all social life," which, as our Holy Father declared in his Christmas Message a year ago, "has a capital importance today as never before, when mankind, impregnated by the passion of error and social aberration, tormented by the fever of discordant desires, doctrines and aims, is excitedly tossed about in the disorder which it has itself created, and is experiencing the destructive force of false ideas, that disregard the Law of God or are opposed to it."

The ropemaker at work walked backwards. Mankind too must at times retrace its steps. "Security, reorganization, progressive improvements," so Pius XII declares in the document referred to, "cannot be expected and cannot be brought about unless by a return of large and influential sections to correct views about society.

"It is a return which calls for the Grace of God in large measure, and for a resolute will, ready and prepared for sacrifice on the part of good and far-seeing men."

And this should be our petition, addressed to the Eternal Word at Christmastide, that we may be granted both: the Grace of God and good and far-seeing men, in order that "the way will be cleared for the reawakening, the growth and the fixing of those moral principles without which even the proudest achievements create but a babel . . ."

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#### Papal Encyclicals

### *A Great Pope's Counsel and Admonition*

A WORLD in revolt against fundamental religious doctrines and moral principles should not wonder over the man-made chaos and the difficulties it opposes to its attempts to recreate order. Conditions before their eyes should remind Catholics of the admonition, expressed by Leo XIII in "The Christian Constitution of States," that "above all things, unity of aim must be preserved." The defense of Catholicism, which a world steeped in naturalism and profess-

ing secularism imposes upon us, "necessarily demands," as Leo stated in 1885, "that in the profession of doctrines taught by the Church all shall be of one mind and all steadfast in believing." Care must, of course, be taken "never to connive in any way at false opinions, never to withstand them less strenuously than truth allows." In mere matters of opinion, to continue our quotation from the encyclical, "it is permissible to discuss things with moderation, with a desire to searching into truth, without unjust suspicion or angry recriminations."

Leo XIII, wise and eminent thinker, also warns Catholics that there must be no truckling to naturalism or rationalism. The warning expressed by him in the following sentence is even more timely today than when it was written:

"Let this be understood by all, that the integrity of Catholic Faith cannot be reconciled with opinions verging on naturalism, or rationalism, the essence of which is *utterly to sterilize Christianity, and to install in society the supremacy of man to the exclusion of God.*"

Having again enjoined on Catholics, particularly those "who are in the habit of publishing

their opinions," the necessity and obligation of refraining from bitter controversies, Leo XIII tells them they would, acting in accordance with his admonitions, "become helpers to the Church in preserving and propagating Christian wisdom; and they will confer the greatest benefit on civil society, the safety of which is exceedingly imperiled by evil teachings and bad passions."

There are many such messages contained in the encyclicals of the Popes. That we need the knowledge thus imparted to us is certain. As things are, one may without exaggeration speak of the refusal of Catholics to profit by them.

#### Catholic Action

### *Bringing Religion to Office and Factory*

UNDER the engaging title, "Retreat in a Biscuit Factory," *The Examiner*, Catholic weekly from far-off Bombay, recently described a highly successful venture, the conducting of a retreat in the Britannia Biscuit Factory in Bombay. A total of 160 working girls and women made the retreat under the direction of Fr. A. M. Valenti, S.J.

There were many unusual aspects to the retreat. All the lectures—there were three a day—were delivered in the lunch room, which had been transformed into a quiet chapel. With the permission of the factory managers an unused workshop was decorated and fitted up for the occasion; an altar was erected and High Mass celebrated there by Fr. Valenti. The retreatants entered into the spirit of exercises wholeheartedly and the undertaking was a complete success, so *The Examiner* reports.

And now comes information of a comparable activity being urged in our own country: The Apostolate of the Lunch Hour, as a phase of The Apostolate of Industry. Like the Bombay experiment, the Apostolate of the Lunch Hour seeks to bring Christ and religion to the personnel of office and factory. The Apostolate was begun in a Government office almost by accident. The rather large number of Catholics in the office found they were frequently embarrassed by the innocent questions of their non-Catholic associates concerning matters of the Catholic religion.

A few more enterprising of their number organized the Catholics into a Catholic Action club. They asked the priest of the parish nearest the office to address a meeting to be held during lunch

hour. "The enthusiasm of those who attended was so high," it is reported, "that weekly lunch hour conferences were arranged." The questions put to the leaders during the week were answered and discussed. At the conclusion of this feature the priest explained some aspect of Catholic truth. The lessons followed the plan of the ordinary catechism and Catholic books and pamphlets were distributed to all who were interested.

The Apostolate is said to have entered one industry after another. "The results have been amazing. Baptisms have been performed, marriages adjusted, Easter duties fulfilled, anti-clerical stupidity lessened and a tremendous renewal of love and service to God promoted." Specific objectives are: 1. To teach forgotten truths to Catholics; 2. To give an opportunity to those who have questions or problems to present them in a general way without any personal embarrassment; 3. To give non-Catholics an opportunity to follow their interest in the Catholic Church; 4. To develop strong and courageous Americans; 5. To spread Catholic literature.

Not an organization in the strict sense of the word, the Apostolate of Industry "violates no diocesan statutes," since it is "a simple class in catechism which receives its life from a zealous Catholic and maintains its vitality through the interest and direction of a kindly priest." The movement bears the endorsement of prelates throughout the country.

Because the Apostolate is carried on largely by men and women for the benefit of their fellow workers, it fulfills well the injunction of Pius XI in *Quadragesimo anno*: "undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen."

## Mutual Aid

*Courageous Experiment*

NOVA SCOTIA'S Catholic weekly, *The Casket*, reports that a courageous experiment in community farming has been begun at Marydale, in the parish of St. Andrew's, Antigonish county. Four miners from Dominion, with their families, 28 persons in all, have bought two abandoned farms, and are planning to put them in shape. They will work them on the basis of share-and-share-alike, both as to effort and reward. The men engaged in the undertaking were on the farms in October, getting the plowing done, grubbing out bushes, and otherwise starting the fall work. They also arranged for accommodation for their families until such time as they are able to put up their own buildings grouped together in the same section of the joint farm.

The soil on the adjoining farms is said to be excellent, though rather run-out. "Nevertheless," so the account continues, "considerable work may

have to be done before the place will be producing as it should. The new farmers are used to hard work, they are industrious, and they do not expect that they will get rich on the land. They do believe, though, that they will find security, independence and contentment there, and in their progress towards this end they will have the sympathy and support of all their new neighbors."

The enterprising miners deserve both, and also that their efforts may succeed. But, human nature and farming being what they are, one must fear the enterprise may not fulfill present expectations. Possibly one or two of the families engaged in the venture may remain on the land and found farm families, loyal to cultivation of the soil. But it is not to be expected that a group of families will accomplish what men and women native to the land would despair of attempting to do in an age rooted in ideas inimical to everything that makes for sound rural life and healthy husbandry.

## The Youth Movement

*A Pertinent Question*

OF more than usual interest is the following brief statement:

"You will rarely find a young man, particularly one born in America, who is interested in learning an honest trade, but one that will cause the hands to become soiled or gnarled, or the body to grow tired. Still more rarely do you find young people who take a liking to work on the farm. This is the chief reason why so many young salesmen and artisans in the big cities are unemployed . . ."

When told that these words were written not recently but more than 75 years ago, the reader will no doubt be amazed if not frankly incredulous. Actually, they appeared in the weekly *Catholic Aurora*, of Buffalo, on October 18, 1867, the words of Editor C. Wieckmann in commenting on the letter of a disgruntled immigrant in our country. They will be found in the article, "Exploitation of Immigrants," on page 247 of the November issue of *SJR*.

To an extent at least, and young readers will probably grasp the point quickly, the words give the lie to much of what parents and grandparents have been dinging into the ears of youth for some time about "how hard everybody worked when I was a boy," or "you have it soft today, why look at my generation."

This attitude, characteristic of the so-called "vanishing" generation, is brought out even bet-

ter in the light of the remark by Archbishop Samuel A. Stritch at the Central Verein convention in Springfield: "There is a fault in being too enthusiastic in praising things of the past . . . We must be realists and look out on our own times."

But apart from the discomfiture these statements may cause older men and women, the fact remains that, true in some measure in 1867, they are also true in 1943. For us here and now the more significant question is whether in the perspective of our war experience, with its emphasis on things of the hands, on science and machinery and the practical business of war, the young men who come back from the world's battlefronts will bring with them the desire to continue their interest in the use of their hands. Or will they, perhaps, like the proverbial lazy Indian between wars, be more inclined to drift back into the ruts of bond selling, of white collar work in general?

While the answer must await the end of the war, one observation may correctly be made at this point. If the attitude born of the depression, "let the Government do it," of necessity intensified in the war, is allowed to persist in the post-war period, youth will lose interest not only in the things of trained hands, but in the very things they are now fighting for: an independence of thought and action, the right to develop and order their own existence.

## Rural Problems

*Keeping Farm Machinery in Repair*

**I**N the course of the first nine months of the present year the 15 district engineers employed by the State of New York have helped to repair or adjust 7,000 farm machines. They had, up to October 1st, answered 4,385 trouble calls from farmers whose machines had broken down in the field or did not work at the time they were needed. More than 6,960 machines were repaired in these visits. In their clinics for repair of farm equipment, each lasting three to five days, and in field showings of the proper way to adjust plows, combines, mowers, and other farm tools, these repairmen aided 29,016 other farmers.

With the shortage of farm labor, machinery in working order has been essential to more and more farms in war years, says Paul R. Hoff of the New York State College of Agriculture. As most rural communities now have few men skilled in mechanical repairs, breakdowns of farm machines have become serious problems.

The 15 district engineers work on funds provided by the New York State War Council.

Although the service rendered the farmers in the manner described was evidently demanded by existing conditions, we cannot suppress the regret it should have been necessary for the State to provide for so large and influential an estate of farmers as that under consideration, what could have been achieved by them through mutual help. The State should be leaned on by its citizens only in cases of extreme need. Self-help and mutual help are the normal sources of energy to which men should have recourse in the hour of need. A co-operative, organized for the duration, was as feasible in this case as was the organization of a ship's company into a self-governing group at the beginning of a voyage for the purpose of keeping and enforcing order, levying fines, etc., customary in the days when men were alert to corporate self-help.

## Speculation

*Land and Land Prices*

**A**S SORROWFUL page of history was written by those farmers of our country who, lured by the hope of speculative gain, purchased land on a rising market during the years of the first World War. Not infrequently ventures of this kind proved disastrous; in other cases farmers carried heavy burdens of debt for years, until they were relieved of them by the depression, which drove them into bankruptcy. How great a part of the total incumbrances of farm land in the United States of almost ten billion dollars about 1930 was the result of the feverish attempt of farmers to acquire more land, when high prices for farm products seemed assured, has not been estimated, as far as we know. But the total must have been considerable.

Temptation to speculate in farm land is again offering itself. But this time farmers, and others, are being warned not to repeat the mistake made by so many between 1915 and 1920.

Published as the official organ of a Diocese largely rural, the *Advance Register*, of Wichita, in a recent issue took occasion to stress the opinion that "buying land at the present inflationary price is not good business. Land for sale is being gobbled up, but it is being purchased by men who have plenty of money and can afford to pay more than the land is really worth."

"Land in Western Kansas," so the article continues, "is bringing as much as \$100 per acre. Suppose one buys a half section of land at that price, \$32,000. It would take a good crop every year to bring the owner a net rent income equal to three percent interest on his investment. Western Kansas land at from \$50 to \$60 per acre is a good buy. But that is not an inflationary price. One hundred dollars per acre is."

Wise counsel this, to which we would wish to add the further consideration that before long restrictions should be placed on the mortgaging of farm lands in the interest of ownership and the common good. Bishop Aloysius J. Muench recently stated in this regard:

"Loans on land should be allowed only with definite limitations and for the purpose solely of improving the land and the buildings thereon, while chattel mortgages should be definitely restricted to necessary current operations. Such loan limitations, apart from other beneficial results, will prevent speculation in land, as well as the draining off of the land's wealth for purposes other than farming."

No such restrictions, legally imposed, are possible at the present time, because our Constitutions grant the owner of land rights and liberties crassly individualistic. But we may hope that a saner view of the nature of land and the obligations of ownership may be brought about and made to prevail.

## Co-operation and Credit Unions

*Two Phases of Co-operative Movement*

**A**N article on "Developments in Consumers' Co-operation in 1942," published in *Monthly Labor Review*, states:

"The outstanding development in the consumers' co-operative movement in the United States during 1942 was the remarkable expansion in the productive facilities owned by co-operatives. In no previous year has so much progress been made in this direction. Co-operators have learned by experience that not only do the productive departments return the largest savings but the destiny of the movement may depend upon the degree in which it can become self-sufficient. Therefore, as fast as resources will permit, productive facilities are being acquired."

Although co-operative associations were increasingly affected by wartime restrictions and regulations, and had to make many adjustments of method and operation to meet them, "early reports received by the Bureau of Labor Statistics indicate that throughout 1942 both retail and wholesale co-operatives were maintaining or even increasing their volume of business, and many reported 1942 as a record year in both sales and earnings." It is further notable that, as the article declares, "the increased importance of adequate reserves to meet uncertainties ahead was being stressed, and to a large extent earnings were being placed in reserves or, if returned in patronage refunds, were in the form of share capital."

Several pages of *Monthly Labor Review* are devoted to a presentation of "Developments in Special Branches of Co-operation," such as medical and hospital care, insurance associations, electricity co-operatives, and credit unions. Regarding credit unions it is said they have been "hard hit by war conditions. The first measure to affect them was the regulation of installment buying (Federal Reserve Board Regulation W, August, 1941), which prohibited the making of contracts which could not be repaid within a period of 18 months (later reduced to 15 and 12 months) . . . The immediate effect of the regulation was to reduce the size of many individual loans and to restrict the granting of large loans to such persons as were in a financial position to make large monthly repayments." But it is admitted there would always remain a certain amount of loan business for such purposes as meeting the expenses of sickness and death, and various family purposes. Adds the article: "Much of the credit union business, however, was in loans for education, house repairs or remodeling,

vacations, insurance, and other purposes, some of which were incurred as desirable though not necessarily as imperative. It is this latter class of loans that has fallen so greatly; as the emphasis today is on repayment of debts, not on incurring new ones, many credit unions may feel that they cannot with propriety publicize their service in such loans." Attention is further called to the effect of rapid turn-over in credit union membership, with men of draft age being called up and others transferring to different jobs. This condition "poses problems of collection that call for strict attention on the part of credit union directors."<sup>1)</sup>

In a challenging article on "The Workers and the Co-operative Movement," by Mr. George Keen, published in the *Canadian Co-operator*, there is one paragraph that is well worth lifting from the context:

"It is a mistake to assume that failure so far to duplicate on this continent the success of the British Movement is due to the competition provided by chain-store corporations. In Canada our largest and most powerful retail distributive concern some years ago entered into competition with the Working Class Co-operative. When the departmental store of the big private company was burnt out it did not rebuild. It retired from the field, except for a mail order office. The Working Class Co-operative bought the lot on which the store stood and erected thereon a modern departmental store. Working class and farmer class co-operatives are in successful competition with chain and departmental store corporations elsewhere in Canada."

Thus the statement by one of the leading co-operators on the North American continent. But correct though this statement is, the fact remains that the story of consumers co-operation in the United States, which covers an entire century, is not one of outstanding success. On the other hand, producers co-operation, engaged in by farmers, fruit and vegetable growers, and dairy-men, ranks very high and holds the promise of steady growth in the future.

Twenty-three credit unions organized by Catholics are now functioning in St. Louis, according to latest information. All but one are in parishes, the exception being that composed of employees of the Queen's Work.

By far the majority, beginning with that of St. Andrew's Parish, the first credit union in Missouri, were organized through the efforts of our members.

1) Loc. cit., pp. 499-515.

# SOCIAL REVIEW

## Catholic Social Action

IN England the *Palmers Green and Southgate Gazette* printed the following commendation of the color bar, so the *New Statesman* reports in the issue of October 2nd:

"What a packet of trouble there would be if susceptible English youths went dancing every night with pretty and lady-like Malay, Chinese and Indian girls, and there are plenty of these about.

"The color bar nips this in the bud. Anyone who disregards the bar is ostracized. It is British mothers who ought to be most insistent on the color bar being maintained."

TWO thousand five hundred leaders of the *Jungmannschaft*, Switzerland's Catholic Youth Organization, gathered in the famous Einsiedeln Abbey, in the Canton of Schwyz, to celebrate the 50th anniversary of their organization's foundation. The Holy Father sent his blessing.

After Solemn High Mass, offered by Most Rev. Francis von Streng, Bishop of Basel, a great rally was held during which the main principles for the formation of character in youth were laid down. Impressive religious ceremonies closed the celebrations.

## Wage And Hour Law

THREE brothers, operating the D. & D. Shirt Co., at Northampton, Pa., received the first prison sentences under the Wage and Hour Law from Federal Judge Harry E. Kalodner recently. Record fines totaling \$22,500 were levied and back wages of \$35,000 to 40 employees were ordered paid on guilty pleas to a 62-count indictment as second offenders resulting from an investigation directed by the Regional Director of the Wage and Hour Division, U. S. Department of Labor. Harry . . . received six months in Federal prison. His brother Nathan's similar sentence was suspended, but he was fined \$15,000 and placed on probation for two years, while the third brother, Isadore, was sentenced to three months and fined \$6,200. In January, 1942, they had been fined \$250 each as first offenders.

The brothers, who held army contracts for shirts, did not pay the required minimum or overtime wages, they locked the time clock so that employees could not record overtime work and falsified records concerning work on shirts sold in interstate commerce. "Congress very wisely provided a fine only for the first offense under the Wage-Hour law, but a jail sentence for second offenders," Judge Kalodner said in imposing sentence. "Congress foresaw that if employers can make more money by cheating labor a fine as high as \$50,000 would not deter them in such chiseling practices."

## Divorce

ACCORDING to the *Scott County Democrat*, published in a rural community of Missouri, the Circuit Court was expected to open early in November

" . . . with one of the heaviest divorce docket loads in years. Close to forty couples are asking for legal separation."

## Labor Legislation

FOR sufficient reasons a decision has been reached to discontinue, at least for the present, the activities of the American Association for Labor Legislation which, under the leadership of the late John B. Andrews, has pioneered so successfully in this particular field of social action. Because of existing difficulties the executive committee, so states a letter addressed to the members of the organization late in October, "has come to the conclusion that immediate possibilities of continuance are not promising, owing primarily to the difficulty of finding a suitable leader and of raising the necessary funds; and that, with the larger considerations just outlined in mind, it seems best to suspend for the present the Association's activities, while inviting suggestions as to a possible future program."

The executive committee and the officers express the hope that a suitable memorial to Mr. Andrews will be arranged, "perhaps a series of lectures with resulting publications, in order to stimulate continuing interest in the aims towards which his work in the Association was directed."

## Racial Barriers

AN issue raised in October, 1942, when the national Railway Mail Association sought to impose its restrictions against the admission of Negroes in the New York local, was argued in the Supreme Court at Albany on September 25th. The New York organization had accepted as members seven Negro mail clerks, the first to be permitted to join in the 29 years of the organization's existence.

The amended constitution and by-laws of the New York City branch do not discriminate against Negro employees. But Article 3 of the constitution and ritual of the national organization restricts members to "male employees of the Caucasian race, or a native American Indian." The court proceedings are directed against the Attorney General of the State and the New State Industrial Commissioner who had ruled that the RMA was a labor organization and subject to the Civil Rights Law, which prohibits discrimination on account of race, creed or color.

### *Curtailment of Liquor Ads*

**D**RASIC curbs on advertising of alcoholic beverages in the State of Oregon have been imposed by the Oregon Liquor Control Commission. Although the Commission will continue to permit newspaper and magazine advertising, copy and illustrative matter must conform with a large number of restrictions. Such advertising cannot include illustrations of women or family scenes, it cannot feature prices, and cannot contain any recipes for using the liquor.

The new order also prohibits the advertising of liquor in any form in Sunday newspapers or over the radio. Beer and wine advertising is permitted on the air only after 10:00 P. M.

### *School of Alcohol Studies*

**T**HE Divinity School at Yale University was the site during the past summer of the first scientific school on the problems of alcohol to be conducted by a university. The School was under the sole auspices of the University, and was conducted by the Laboratory of Applied Physiology, headed by Howard W. Haggard, M.D. E. M. Jellinek, Sc.D., was Director of the School of Alcohol Studies. The summer session, of six weeks' duration, was attended by eighty persons, of whom 24 were Fellows nominated by the churches through the Federal Council's Commission on Religion and Health. These Fellows were nominated by thirteen denominations, six State councils of churches and three city councils.

The purpose of the School, in the words of its Director, was "to give a thorough grounding in all the problems of alcohol—not merely the teaching of the physiologic effects of alcohol." Forty-three lectures constituted the heart of the curriculum, given by specialists in the various fields related to alcohol, including physiology, psychology, anthropology, sociology, medicine, psychiatry, law, criminology, statistics, education and religion. After each lecture opportunity was given for free and general discussion with the lecturer.

### *Farm Accidents*

**D**URING the twelve months ending February, 1943, a total of 1,694 vocational agriculture students in 104 high schools of Ohio reported on farm and home accidents which occurred on 4,976 farms in their localities. A total of 395 such accidents were reported, on forms provided to them through their instructors, by the students in 70 of these schools located in 48 of Ohio's 83 counties.

The causes of the 395 farm and home accidents in

the order of their largest numerical incidence and the percentage of the total were: machinery, 87 or 22 percent; falls, 73 or 18.5 percent; animals, 53 or 13.5 percent; hand tools, 42 or 11 percent; falling or flying objects, 30 or nearly 8 percent; stepping on injurious objects, 20 or 5 percent; motor vehicle traffic, 17 or 4.3 percent, and miscellaneous, 73 accidents.

### *Industrial Injuries*

**I**NJURIES of an occupational nature sustained by workers during 1942 resulted in 18,100 fatalities, 1,800 permanent total disabilities, 100,800 permanent partial impairments, and 2,147,000 temporary total disabilities. Working time actually lost totaled 53 million days—enough to fill 177,000 full-time jobs for an entire year. Inclusion of long-term losses due to deaths and permanent impairments raises the total to 263 million man-days—equivalent to 877,000 workers for a year.

Weighting for all manufacturing industries, 19.9 disabling injuries occurred per million employee-hours worked in 1942 against 18.1 for 1941—a 10-percent increase. Injuries tended to advance twice as fast as employment. The continuous rise in the accident rate since 1940 is attributed to the influx of inexperienced workers, withdrawal of experienced workers into the armed forces, crowding, longer hours, less supervision, and failure of safety activities to keep abreast of these changes.

### *Annual vs. Biennial Legislative Sessions*

**A**BBOT LOW MOFFAT, until his recent resignation Chairman of the New York Assembly's Ways and Means Committee, supports the argument for annual legislative sessions in a message reaffirming the role of the legislature as guardian of the people's rights.

Pointing to the annual budget reduction in his State of about \$40,000,000 between 1939 and 1943, effected by the legislature, Mr. Moffat added: "I am quite convinced that we would never have been able to accomplish this result had we met only every other year." Biennial sessions, he said, tend to make large financial allowances for contingencies. If these do not materialize, unnecessary expenditures result.

He referred to the semi-judicial nature of the legislature, to which citizens appeal to change society's rules, as another reason for annual sessions. "It may be that a court has made a decision changing the accepted interpretation of a statute. It may be that changes in business conditions or agricultural conditions make changes desirable. Waiting two years before applying for redress and possibly securing it, seems to me an unnecessary hardship to our citizens."

# HISTORICAL STUDIES AND NOTES

## ORIGIN OF THE ST. RAPHAEL'S VEREIN

### I.

THE earliest settlers in America for the most part received aid from the Governments of the countries whence they came to the New World. Spain, Portugal and France, as well as England, Holland and Sweden undertook to assure the safe passage of their colonists to America. At the beginning of the nineteenth century, however, State aid ceased and the emigrants had to be assisted in other ways. Private agencies continued the work, although on a smaller scale. During the first half of the nineteenth century, for example, large numbers of German immigrants were brought to our country by various associations.

On May 1, 1832, the American Colonization Society (*Amerikanische Colonizations-Gesellschaft*) was established at Freiburg in Breisgau, having agents in Freiburg, Strassburg and Havre in France, besides Baltimore and Philadelphia. These agents recruited prospective colonists and supervised their transportation across the ocean to their new homes. This society, a Catholic emigration organization, was private in character.<sup>1)</sup>

In 1844 there was organized the Mainzer Verein (*Verein zum Schutze deutscher Einwanderer in Texas*), which recruited and brought German Catholics to New Braunfels, Fredericksburg and Indianola, in Texas; this society issued a book of instructions in 1851 intended for prospective immigrants to these colonies.<sup>2)</sup> The Munich Emigration Society (*Die Münchener Auswanderungs-Gesellschaft*) was founded in 1850 to provide immigrants for Dalton, Ga.<sup>3)</sup> Four years later, on February 1, 1854, the German Catholic Immigration Society (*Deutsche Katholische Einwanderungs-Gesellschaft*) was begun in Cincinnati, with Clemens Richard as secretary.<sup>4)</sup>

Apart from the societies a number of individual agents cared for the immigrants, furnishing them with the means to reach certain colonies. For instance, a certain Mr. Keating about 1835 directed German colonists to "Karthaus," near Clearfield, Pa.<sup>5)</sup> However, the majority of German immigrants during the early part of the last century came to this country on their own initiative. But

these adventuresome people needed protection against possible exploitation and perversion.

Caring for the spiritual and temporal welfare of the German Catholic immigrants to America, both during their voyage across the ocean and their migration to their new homes after they had landed, was undertaken rather late by the German Catholic charitable societies. It remained for Peter Paul Cahensly, a wholesale merchant (born October 28, 1838, died December 25, 1923), to take the initiative in this social welfare work.

Mr. Cahensly describes the origins of the program, later to be carried on by the St. Raphael's Verein, as follows:

"At the beginning of the sixties I went to the great port of Havre, on the northwest coast of France. There the thousands of German emigrants whom I saw boarding ships for America roused my interest. For these people, after riding in trains for several days in most uncomfortable positions, were completely exhausted when they reached this strange city whose language they did not know and thus were at the mercy of ordinary servants, hotel keepers and agents who dealt with emigrants as a business.

"The poor emigrants were often cheated most shamefully by these people. Not only were they frequently robbed of their material goods but also of their spiritual treasures. As regards their religious affairs the German immigrants were entirely neglected in the French city. To relieve this situation—the travelers were often detained for many weeks awaiting an opportunity to board ship—the St. Vincent de Paul Society about the end of the fifties secured the services of a German priest. The society was aided in bringing him to Havre through the good offices of the Archbishop of Rouen.

"This priest, Fr. Lambert Rethmann, a native of the Diocese of Osnabrück and a member of the Congregation of the Sacred Hearts of Jesus and Mary (better known as the Picpus Fathers), began his labors in 1859 by having posters put up in the hotels and other places where the emigrants found temporary quarters, announcing that a German-speaking priest now resided in the town and would receive any of the emigrants who wished to see him. The printed posters also informed the travelers that religious services were conducted in a certain church for the benefit of the Germans. The posters addressed salutary admonitions to the emigrants, urging them to prepare their hearts and to receive the Sacraments before setting out on

<sup>1)</sup> Learned. Guide to Materials in German State Archives. Washington, D. C., 1912, p. 51.

<sup>2)</sup> Ibid., pp. 58, 59, 139.

<sup>3)</sup> Ibid., p. 197.

<sup>4)</sup> Ibid., p. 53.

<sup>5)</sup> Ibid., p. 226.

their perilous voyages. Fr. Rethmann engaged a number of charitably inclined men and women to visit the emigrants in their lodgings on the first morning after their arrival in Havre, and to invite them to assist at the church services arranged for their special benefit.

"Every time Fr. Rethmann had assembled a number of emigrants in the church it was his custom to preach to them. The result was that many of the people did receive the Sacraments. It was remarkable how large was the number who had remained away from church for years but now, with the prospect of a dangerous sea voyage before them, were willing to make a general confession. By so doing they laid the foundation for a true Christian life beyond the ocean."<sup>6)</sup>

### *Unhealthful Conditions on Emigrant Vessels*

Mr. Cahensly's description of the conditions obtaining on emigrant vessels is illuminating:

"The interest I had taken in the emigrants impelled me to visit their lodgings in Havre. I found that the people were poorly housed, although the accommodations on the vessels were no better. The ships used were for the most part sailing vessels which carried cotton from New Orleans or tobacco from Philadelphia to Havre, and immigrants on the return trip. Of course the steerages were arranged very poorly for passengers. The space was divided, down to the last little corner, by board partitions and fitted out with upper and lower berths.

"Every bed was intended to accommodate two persons, sometimes three and even four. Access to the upper and rear berths was difficult because of the narrow space, often obstructed by boxes and trunks. The compartments were shrouded in darkness and I felt sad at heart at the thought of hundreds of human beings forced to live in these cubicles for weeks and months, crowded into these tiny spaces amid almost unspeakable disorder and darkness. And since the beds were assigned with little or no regard for the sex of the occupants, it is not surprising that in certain instances immoral conditions beyond description obtained.

"I was painfully impressed by my observations of the immorality prevailing on the emigrant vessels sailing from the port of Havre, backed up by the reports of travelers who had crossed the ocean on such ships. From the mass of reports at

hand I shall mention only a few cases. Miss Frances Antoinette Rumpel, of Memel, who had boarded the steamer 'Teutonia' at Hamburg for New York, stated after her arrival in Southampton two and a half days later: 'There were no cabins. The entire steerage was one big room. Unbridled license was rampant. Not only were my ears assailed by immoral talk, the like of which I had never heard before, but far worse, men and women, even boys and girls were lying together. I had been placed among a number of men. A terrible place!' This document is dated November 5, 1866, and bears the certification of the Prussian Consul in Southampton.

"Stephen Schaub, of Königsbach, Palatinate, a passenger on the same ship, reported the following: 'From the very first day of our voyage a young man was assigned to the upper berth occupied by two girls next to our bed. Below them was a family, while adjoining their berth were three young men in a lower berth, three girls in an upper berth. I was pained by the sight of all this, all the more so because my ten-year-old daughter was a much too attentive observer.'

"Fr. John E. Albrink, pastor at Reading, Ohio, in the Diocese of Cincinnati, on March 6, 1868, penned these remarks following a voyage in the steamer 'Deutschland' from Bremen to New York: 'No care was taken to separate the sexes in the steerage; all were lying about promiscuously. The immorality was frightful. The crew had constant dealings with prostitutes, but more than once about eleven o'clock at night I saw women of the steerage emerge from the sleeping quarters of the officers. In truth the vessel was a veritable Sodom.'

"Fr. John Bernard Hemsteger, vicar general of the Diocese of Columbus, Ohio, who had crossed the ocean in the steamer 'Bremen' from Bremen to New York, testified on March 12, 1868: 'The sexes were not separated. In fact they could not be separated because of the great crowds of passengers. Young and old, married and single, boys and girls lay together indiscriminately.'

"The official report of the trip around the world in 1857-59 made the Austrian frigate 'Novara' mentions expressly that 'on German emigrant ships absolutely no distinction between the sexes is made. The rooms set aside for the emigrants have no ventilation, the air is extremely oppressive and unhealthful. Moreover, the system of assigning the beds results in the most revolting immorality: men and women, young and old, married and single all live and sleep in the same room.'

<sup>6)</sup> Der St. Raphaelsverein zum Schutze katholischer deutscher Auswanderer; sein Werden, Wirken und Kämpfen während des 30jährigen Bestehens erzählt von Peter Paul Cahensly. Freiburg im Breisgau, 1900, pp. 95, 1, 2.

The entire steerage is occupied by beds, each six feet long and six feet wide and intended for four persons. As they are divided into upper and lower berths, it has happened that a family of six was arranged so that the father, mother and two smaller children were placed in the upper berth, and two girls together with two young men in the lower berth. And despite the fact that the sick and the expectant mothers were quartered in these rooms, the sailors pushed the doors open at night, sang immoral songs and associated with prostitutes. Even cabin-boys pushed themselves into the room and tore the covers from the beds of sleeping girls."

Dr. E. Mahr, a Protestant, writes in his pamphlet, "Der Seeschrecken auf den Auswandererschiffen," as follows: "On the continent strict laws protect the people against insults on the streets. The route across the ocean does not differ from a street, and because of the crowded conditions the people should be even more carefully protected against excesses which outrage every sense of decency. The same lane is traveled by many decent people, among them those who need special protection, such as married women going to join their husbands in America, decent girls hopeful of bettering their circumstances by emigrating, but who on the voyage are threatened with the loss of a priceless treasure. And finally, there are the children whose minds are apt to be poisoned in these surroundings."

Toward the end of May, 1865, some 529 German emigrants boarded the American sailing vessel, "William Nelson," at Antwerp. After four weeks at sea the ship caught fire and sank; 438 of the emigrants lost their lives. A French steamer rescued 62 people and brought them back to Havre. The reports of these unfortunate men and women were most distressing: "We were compelled to sleep four to the bed. Sometimes entire families of six and seven were crowded into one bed, regardless of age or sex. The immorality among the 529 emigrants defies description."

Anyone with even a spark of decency was moved with compassion by the accounts of these men and women who had escaped the double death of fire and water. The remarks of a rescued married man, a Protestant, characterizes the conditions most strikingly: "It is no pity the ocean has devoured certain of the people. Because of their licentiousness they did not deserve a better fate."

(To be continued)

JOHN M. LENHART, O.F.M.Cap.  
Pittsburgh, Pa.

## Collectanea

**B**ECAUSE of the popularity annual almanacs enjoyed among the people of the German tongue in Europe, not merely Alban Stolz, the distinguished Catholic popular writer, but also Fr. Adolf Kolping, the founder of the Journeymen's Society, engaged in writing such annuals.

It is in these annuals, and the monthly published by him, this noble reformer, known as "the Father of Journeymen," proved himself a worthy member of the class of great *Volksschriftsteller*, with which the German people were blessed in every century since the introduction of printing.

Thus far only a few of these almanacs have found their way to the CV collection. The one for the year 1858 was evidently at one time contained in the lending-library of one of Kolping's Journeymen's Societies. We have reason to believe the copy now in our possession, marked on the cover in ink: K. G. V. 20 D, was the property of the St. Louis Gesellen-Verein, which existed here for a few years prior to the Civil War. The almanac came to us with other books, donated by a St. Louisan. Since the seal of that organization was preserved in a St. Louis family—it is now in the CV collection—it is to be presumed the book in question shared its survival.

The laying of the cornerstone of St. Francis de Sales Church, St. Louis, on Sunday afternoon, September 15, 1867, was apparently an outstanding event. The newspaper reports of the time speak of it as marked with great solemnity. The *Aurora*, of Buffalo, on September 27th quotes the account of the ceremony as published in the St. Louis *Herold des Glaubens*:

"This is the ninth German congregation in the city, not counting St. Vincent Parish, which is largely German. It is the twenty-sixth Catholic parish, including Carondelet, to be erected in St. Louis; the St. Alphonsus Church is still in process of construction. Those who remember when there was only one church in the city—and this is only thirty years ago—and who consider that the present number is still inadequate, can gain some idea of the Catholic population of St. Louis. The majority of the parishes have schools, some of them large and expensive buildings."

The church referred to was destroyed in the cyclone that struck St. Louis in 1896. However, plans for a new building had been drawn some time before this. The present parish, one of the largest in the city, has as one of its parochial societies the St. Francis de Sales Benevolent Society, the largest unit of the Central Verein, with more than 850 members.

# Book Reviews and Notes

## Received for Review

Steck, Francis Borgia, O.F.M., Ph. D. Education in Spanish North America During the Sixteenth Century. Dept. of Education, NCWC, Wash., D. C., 1943. P. c., 40 p.

Kleist, James A., S.J., Ph.D. The Great Prayer Now in Time of War. With Reflections and Devotions. The Queen's Work, St. Louis, 1943. P. c., 64 p. Price 10 cts.

## Reviews

**A** MORE than merely appreciative review of Fr. Gerald G. Walsh's volume on "Medieval Humanism" was published in the *Federal Council Bulletin*, monthly organ of the Federal Council of Churches in America, above the letters F. E. J. The little book is referred to as "at once scholarly and charming." And the series of lectures, of which it consists, are said by the reviewer to "coalesce into an essay of rare beauty." Moreover, F. E. J. thinks "its argument and its literary quality are disclosed in this paragraph":

"Medieval humanism might be described as a synthesis of the fivefold striving after happiness represented by Hellenic intelligence, Roman conscience, Christian Grace, Celtic fancy, and Teutonic feeling. The first step in its development was a welding or, better, wedding of Hellenism and Catholicism, of wisdom with Grace, of reason with Revelation, of philosophy with Faith, of human aspiration with supernatural Hope, of natural with Divine Love, of *eros* with *charis*, of Plato with Christ."

McSorley, Fr. Joseph. Outline History of the Church by Centuries. B. Herder Co., St. Louis, 1943. Cloth, pp. 1002. Price \$7.50.

Among the many indications that the Church is maturing in this country is the increasing number of text books produced by Americans for our educational institutions. The Catholic Church is universal, it is true; but locally it is also English, or Irish, or French, or German, or American, and so on. Hence, other things being equal, seminarians who are to labor in America for Americans will naturally get a better knowledge of Church history for their labors, when that history has been written by an American rather than by a Frenchman or a German.

In Fr. McSorley's text other things are more than equal. For naturally more space than in any previously written text is given to the history of the Church in the two Americas, and the fact that the author has experienced a solution of the problem of Church-State relations that does not lead to the State trying to dominate the Church, or the Church trying unduly to dominate the State inevitably colors the narration of some painful episodes to the contrary in other parts of the world. Moreover, as a text, it is so clearly arranged and simply told, with every help that the finest typography can afford, that any student ought to get a better knowledge of Church history here than from any previous text I know of. For instance, a chapter is given to each century, and on the sound pedagogical principle of repe-

tion, each chapter is preceded by a fairly detailed "Preview." Then comes the 1. Political Background; 2. Catholic Life; Doctrine, Discipline, Catholic Practice, Marriage, Communities, Saints, Writers; 3. Opposition; 4. Missions. Following each chapter is a short "Summary."

Some persons may consider the price of \$7.50 too high for them, though relatively to the amount of reading matter it is no more than one would pay for an unbound 5c 16-page 16 mo. pamphlet. But be this as it may, certainly our various Catholic organizations could get the local public library to secure a copy, and every Catholic academy, high school, and college should have it.

J. ELLIOT ROSS, C.S.P.  
New York.

Noll, Most Rev. John F., D.D. Our National Enemy No. 1, Education Without Religion. Our Sunday Visitor Press, Huntington, Ind. Cloth \$1.00, Paper \$.60.

This book is a study of religionless education in the United States, and it is truly an "all out" study. Bishop Noll is not stating his own view as such or even that of the Church. What is being heard is the voice of mankind alarmed over the evident results of public education.

The first chapter, "The Voice of the World," gleans statements from prominent citizens in every land, even pagan lands. The second chapter, "School System Criticised for Neglecting Religion," leaves no doubt that the public school is really godless, by presenting the views of statesmen, educators, editors and writers, churchmen and judges. This cumulative argument is simply devastating. The third chapter shows that the church and the home can no longer give adequate religious instruction without the help of the school.

In the other ten chapters solutions of the problem are courageously faced. "The Founding Fathers did not Envisage the Consequences." Their motives are not impugned. They did not see. We do. It is our duty to rectify the mistake. The Bishop then asks the blunt question: "Can the Public School Policy be Changed?" With the hopeless diversity of creeds, obviously no common religion can be taught. Then what? Either "released" or "dismissed" time, when students may be taught by teachers of their respective denominations, or far better, support for such schools as can furnish education in the other branches the State has the right to insist upon. In two chapters there is a criticism of the anti-religious training teachers are receiving in many schools of education. There is also a chapter on "Communism in Schools and Colleges" and another on "Academic Freedom."

This book should be read by every American citizen. Particularly should it be in the hands of parents, educators and all those responsible for public morality. Especially is it commended to our American Catholics. From its pages they can learn very clearly why the Church has found it imperative to assume the burden of the entire education of her children, from kindergarten to university. Our Sunday Visitor Press has made the book easily available by printing also the paper bound edition.

W. J. O'SHAUGHNESSY, S.J.  
St. Marys, Kan.

# THE C. V. AND THE CENTRAL BUREAU

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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St. New Haven, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all mission gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## Help Your Own

**A**N intensive drive for funds to be used in assisting men in the armed forces was launched by the Central Bureau toward the end of November, when several thousand societies, members and friends of our organizations were sent a four-page combined report and appeal for assistance.

The printed folder explains the extent of the work accomplished for men in service, quotes some twenty opinions of chaplains concerning various phases of the activities, and indicates the imperative need for continued help.

In the two years that our country has been at war the Bureau's welfare work for soldiers and sailors has become the most extensive undertaking of the institution. Two years ago the Bureau appealed to members and friends for financial assistance to help stave off a threatened deficit. That year, however, and again last year we were unable to resist the numerous requests from chaplains for many articles needed by them and the men in their care. Consequently the Bureau diverted an increasing share of its slender means to the publication of "Guide Right" and "The Name of God," those unique and invaluable spiritual and moral helps to the men in service, and to the procuring of the hundred and one other articles sought, including particularly rosaries.

So important has this activity grown that this year the Bureau staff decided not to seek relief for its own predicament, not to ask for money to satisfy its own acute need. The decision was reached with some reluctance because the institution's income is dwindling and it has been called upon to meet some unexpected expenses, notably the replacement of the boiler of the furnace which had lasted fifty years.

But it was agreed, as the Director's letter sets forth,

that "we believe there is an even more important claim on your interest and charity: our Soldiers' and Sailors' Welfare Fund."

"I realize that many added demands are being made upon your generosity," Director Kenkel points out. "But while your taxes and war bonds are most necessary in providing the soldiers and sailors with the tools of war, your gift to the Central Bureau Emergency Fund will help provide them (including your own in service) with the moral and spiritual helps we are in a position to offer . . . Have you, by the way, ever stopped to consider that you can't reckon in dollars the cost of mortal sin?"

Particularly noted are the publication of more than 250,000 copies of "Guide Right," the requests on file for some 125,000 copies of "The Name of God," the distribution of thousands of other pamphlets, including many published by the Bureau, the procuring of many thousands of rosaries and other articles, and the co-operation in the papal program whose objective, as expressed by the Holy Father, is "to obtain the heavenly succor of grace for the exiled and the refugees, the missing and captives, in fact for all those who in the calamity of the present conflict are suffering and weeping."

Chiefly because of the rapid expansion of the armed forces the Bureau has been unable to keep pace with the requests for assistance. In no small part responsible for this condition, however, is the lack of funds. Hence the appeal to affiliated organizations, to members and to friends, not merely of our federations but of the men in service. As the folder points out, "A Gift to the Emergency Fund is a Gift to YOUR Own in Service."

The scope of the work we shall be able to accomplish will be limited only by the funds at our disposal!

## Archbishop Murray Approves Convention

FORMAL approval of the invitation tendered the Central Verein by the St. Paul societies to conduct its 89th annual convention in that city next year, has been given by Most Rev. John G. Murray, Archbishop of St. Paul.

In an interview granted to Mr. Ray Wey, president of the Ss. Peter and Clemens Society, the Archbishop heartily seconded the committee's invitation, expressing his gratification at the prospect of having the CV and the NCWU meet in St. Paul.

Mr. Wey is temporary chairman of the convention committee. No announcement has been made thus far of the dates of the convention or its length. It is expected the assembly will be held some time in August, however, as has been the custom for some years.

### Have You Secured Your Copy?

AS gratifying as it is unexpected has been the response to "A Declaration on Peace and Reconstruction," the 31-page pamphlet embodying the statement on these questions adopted by our organizations at the Springfield convention. Within less than four weeks after the booklet had come from the press, the initial edition of 3000 copies was exhausted. The second edition has now come from the press, delayed, because of an accident to the composition.

Widespread publicity has been granted the contents of the pamphlet by the press. Typical of the comment is the opinion of the *Prairie Messenger*, of Muenster, Sask.: "It measures up fully to the high standard of publications put out by the Central Bureau Press . . . The subject is of supreme importance. It is a first-rate aid to clear thinking on the gigantic problems facing mankind at the end of the war."

A number of Bishops and Archbishops commented favorably on the "Declaration"; copies had been addressed by the Bureau to every member of the American Hierarchy. The Apostolic Delegate, Most Rev. Amleto G. Cicognani, extended congratulations on "this excellent statement," promising as "my duty to send two copies to His Eminence, the Cardinal Secretary of State."

The Bishop of a Midwestern Diocese not only thought it "should be given wide distribution for it is something that the people on the street can understand," but enclosed a check and requested additional copies. The Bishop of an Eastern Diocese affirmed "I shall be only too glad to bring the contents of this Declaration to the attention of the clergy and people of the Diocese." From the Far West came the assurance that "your publications are always thoughtful and well done." A Canadian Archbishop declared he had "read some extracts of this discourse in our papers, and I am very grateful to have the entire document at our disposal."

By far the outstanding order for copies was that for 1200, received from Mr. Charles P. Kraft, president of the Catholic Central Society of New Jersey, although there have been other orders for 25 and 50 and 100 copies and one for 500 copies.

But we feel that this is only the beginning of a ma-

jor project, believing that every member of both the men's and women's organizations should read and study and discuss the "Declaration," and above all should make it available to their friends, to their Congressmen and in general to all who are seriously concerned about the problems of the peace and reconstruction.

Copies sell for 10 cents each, \$1.00 for 12, \$1.75 for 25, \$2.75 for 50, and \$5.00 for 100. Address requests to the Central Bureau, 3835 Westminster Place, St. Louis, 8, Mo.

### Of Your Charity

FIRST copies of "Trost im Gebet," German prayer-book intended for prisoners of war, came from the press early last month and distribution of the initial 50,000 has begun. The 40-page Mass- and devotional prayerbook is published by the Central Verein and sponsored by the Bishops' War and Emergency Relief Fund.

The sturdy, paper-backed pamphlet was compiled by a priest in the Diocese of Fargo and bears the Imprimatur of the Bishop of that See, Most Rev. Aloisius J. Muench. Included are morning and evening prayers, prayers before and after meals, special prayers, e. g., in time of temptation, in sickness and danger, for the dead, for the Church, Mass and Communion prayers, several litanies, special prayers to the Blessed Mother and St. Joseph, and Stations of the Cross.

Copies will be made available to the chaplains of prisoner of war camps in various parts of the country for the men in their care.

In the meantime the Central Bureau has continued its assistance to the prisoners along other lines. Devotional, theological and similar books have been received at the Bureau by the hundreds. There they are sorted, grouped and forwarded to the chaplains of the camps. Likewise playing cards and games, soccer balls, and within recent weeks altar linens, supplied by NCWU groups. Thus far we have retained the relatively few musical instruments received, hoping to group them so as to form quartets, sextets, etc. Some progress has been made in the collection of choral music and hymns.

From a North Central State an auxiliary chaplain recently wrote: "I was glad to receive your offer to donate musical instruments. Repeatedly they have asked for some, but I have not had much success in supplying them." How necessary is the work is indicated in a communication from a chaplain in the South: "Received the package of books including the Church history, song books, and others. They are very welcome. Your choice of song books is apropos. The prisoners here have nothing at all to read. Anything they can get their hands on is appreciated. Since they have so little they are willing to read anything at all—even the Protestant tracts. This is a good opportunity to do a much needed missionary work among them."

Pursuing the same trend of thought, the spiritual guide of the interned men in a Rocky Mountain camp notes: "I want to thank you on behalf of the men for your kindness in supplying this literature. The more we Catholics in America can do for them, the more certain will be their faith in the Church which at times seems to have been undermined to some extent by the philosophy of Nazism."

"I received the soccer balls and the playing cards," another chaplain comments. "I am sure that the blessings of the Divine Master will ever be upon you for your charity and kindness. The prisoners also join with me in thanking you," "We have some seminarians here," declares yet another, "and they would welcome any religious books you could send. Many thanks for the playing cards and the other articles you sent us. We have already organized classes in languages, mathematics, stenography, history, and therefore we can use the books on mathematics you mentioned."

From these letters it is possible to gain some idea of the extent of the work undertaken, the type of articles and equipment desired. As mentioned last month, we shall need the co-operation of all our members in providing the things sought or in securing the funds with which to procure them. In this matter the Holy Father has pointed the way. Our participation in the endeavor means that we are following in his footsteps.

Valuable assistance in carrying on the work has been rendered by a number of collaborators and friends. Thus Fr. F. Markert, S.V.D., editor of the *Familienblatt und Missionsbote*, of Techny, Ill., urged readers of the November issue to contribute whatever money, books and similar articles they could to the undertaking. The variety of gifts of all kinds received in response to Fr. Markert's appeal has been gratifying.

### Maternity Guild

WHILE at times slow, the progress of the Catholic maternity guild movement is nevertheless encouraging. The originator of the guild plan, Fr. Joseph J. Schagemann, C.Ss.R., reports that toward the end of October he conducted a mission in St. Boniface Parish, Philadelphia, at the invitation of the pastor, Fr. Francis J. Litz, C.Ss.R., expressly for the purpose of acquainting the parishioners with the merits of the guild. Fr. Schagemann was heartened by the reception accorded him. It was on this occasion he explained the history, objectives and accomplishments of the CV and the NCWU as the pioneer organizations for Catholic Action in our country.

One of the well established guilds is that of St. Gerard in New York. At a special meeting November 9th the full possibilities of the organization were explored and plans outlined for future activities. Guest speaker was Fr. John Leuchs, dean of Cathedral College, who discoursed on "Motherhood and Family Life." The members arranged to have a Mass read for the late Fr. John M. Beierschmidt, C.Ss.R., spiritual director of the local and State CWU sections. The feast of the patron, St. Gerard, was observed with a special Mass in the St. Elizabeth House, headquarters of both the guild and the women's local branch.

One of the chaplains, stationed at a Prisoner of War camp in Texas, with whom the CB has established contact, wrote us:

"Let me mention that I am from Pittsburgh and that before entering the Order I was a delegate of St. Michael's Church and a member of the Central Verein of America. This was about 1920-22."

### Valuable Christmas Gifts

NO doubt officers and members of our societies are wondering whether they can find acceptable Christmas gifts for their fellow members in the country's service. Because the list of possible gifts is rather small, the problem is somewhat complex.

It remained for one of our women's federations, that of New York City, to find the perfect gift for the 45 husbands, sons, brothers and other relatives of the members now in service. The group at a recent meeting decided to have a Mass said for each of the 45 men and plans to send a Christmas card announcing the gift.

Here is an idea other groups, particularly our men's societies, should take up.

### In a Blaze of Glory

GENEROUS approval of the Catholic League of Wisconsin was voiced by Most Rev. Moses E. Kiley, Archbishop of Milwaukee, at the concluding (fifth) station of the Pilgrimage for Peace sponsored by the League. Archbishop Kiley, speaking in the St. John's Cathedral on October 27th, declared: "The Catholic League of Wisconsin is dedicated to the reconstruction of the Christian social order, and in arranging this series of peace pilgrimages and the offering of your prayers and processions for your loved ones in the service, you have again exemplified your true leadership in Catholic Action."

The fourth and fifth stations of the pilgrimage, the former held in St. Leo's Parish on October 20th, were attended by 13,000 and 15,500 people respectively, bringing the total of participants in the five stations to an estimated 46,500. Following the various prayers for peace and for the men in service, Rt. Rev. Msgr. Albert G. Meyer, rector of St. Francis Major Seminary, delivered a masterful sermon at St. Leo's on the CV's "Declaration on Peace and Reconstruction"; Msgr. Meyer preached all five sermons on various phases of this subject.

Benediction was celebrated at five altars simultaneously, in the main church, the lower church, the upper and lower auditoriums, and at a temporary altar on the parish grounds. The grounds were especially well lighted, adding to the effectiveness of the occasion.

Thousands of people were unable to attend the final station at the Cathedral as upwards of 15,000 crowded into the church itself, the cathedral auditorium and basement cafeteria and overflowed into the area immediately surrounding the school. Archbishop Kiley himself officiated at Benediction in the cathedral and again on the school grounds. An unrecognized participant was Most Rev. Cuthbert O'Gara, C.P., Vicar Apostolic of Yuanling, China.

The newspaper and radio publicity increased as the weeks of the pilgrimage wore on (the stations took place on five successive Wednesdays beginning September 29th). Particular credit for the success of the undertaking, with its thousand and one details, must be given to Fr. John J. Grasser, spiritual director of the League, who also served as radio announcer, and to General Chairman August Springob. Summing up the series the latter remarked: "The pilgrimages in each instance were

a dignified and devout Catholic demonstration." Participants in the various events included besides Archbishop Kiley, two bishops, six other prelates and 104 priests.

A complete scrapbook of the pilgrimage has been deposited in the Central Bureau Library; it contains press clippings and releases, radio scripts, detailed manuscript reports of the different stations, the prayer cards and prayer sheets distributed to those taking part, and general observations. The book is particularly valuable as a source of information to help other federations in arranging similar events.

### *In Behalf of the Men in Uniform*

NEW JERSEY'S rejuvenated CV Branch, now known as the Catholic Central Society, has given numerous evidences in recent months of its close co-operation with projects undertaken by the national body. A good example is the purchase by the Branch of 1200 copies of "A Declaration on Peace and Reconstruction," as reported elsewhere in this issue.

More recently President Charles P. Kraft has forwarded \$312 for the Central Bureau Emergency Fund, intended for the publication of "Guide Right" and "The Name of God." The money represents 33 individual gifts besides \$9 realized from a social event sponsored by the organization. The gifts range in amount from \$1 to the \$30 of Fr. Peter Werne and Mr. Kraft's own contribution of \$50. Included were contributions from six priests, four societies, a business firm and individual laymen and women.

A second series of donations has been received from the Catholic Life Insurance Union of Texas, which last month sent us \$30, received from members of that association, a national CV affiliate. The secretary, Mr. John P. Pfeiffer, recently transmitted \$29.32, the gift of 22 men and women sent in answer to the Union's appeal for support of the CB Emergency Fund in behalf of the men in service. Amounts of the offerings varied between 50 cents and \$5.00.

Accompanying the check was a note from Mr. Pfeiffer, expressing the hope that it will be possible to collect a few more contributions.

### *A Message from the Heart of China*

WHILE it is true that it is not possible to send contributions to missionaries in those parts of China occupied by the Japanese, intercourse by air mail and even ordinary mail with the representatives of the Church in Free China is open and should be made use of. A communication recently received by the Bureau from Most Rev. Matthias Buchholz, Prefect Apostolic of Shihtsien, and dated August 13th, supplies sufficient proof for both of our statements. He writes us:

"I assure you, your generous donation has done a lot of good. As you may have learned, we are having 'hard going'; the situation has at times been desperate to the extent of our not knowing how to secure even a bare living for the missionaries, let alone the continuation of our modest work.

"I am glad to be able to tell you, however, that our missionaries have been holding their ground, though

at the expense of many personal sacrifices, such as cutting rations to a mere minimum, eliminating certain kinds of food (although the fare was already very simple). Only recently I learned from an eye witness that one of the Fathers has been walking long distances barefooted, with his cloth shoes held under his arms to save his footwear, which means the expense of renewal. This is only one illustration of the restrictions our Fathers place on their expenses.

"Your gift came as a real godsend. It helped to save our last handful of catechists, without whom our Fathers back in the 'woods' would be helpless and unable to prepare children and adults in the widely scattered mountain-villages for Baptism and Holy Communion. We were just about to dismiss them, when new help arrived from our confrères in the States, and from a few friends there. In fact, some of our mission helpers had left already, but now we hope to be able to keep the rest on our badly shaken boat.

"God bless you! and thanks a million times for the good deed, in the name of all of my co-workers."

Most Rev. Bishop Buchholz assures us that "all Fathers, Brothers, and Sisters are still in good form, physically and spiritually, thanks be to God! And all have been able to stay at their post."

Gifts for this excellent missionary, who is far in the interior of China (on one occasion the trip from the coast to his mission occupied a year's time) will be welcome, with the assurance that it will reach its intended destination.

### *Regional Conferences*

REGIONAL meetings have enjoyed marked success in those sections of the country where our organizations have undertaken to arrange them. Among the first CV-NCWU groups to hold meetings of this character were the CV and CWU of New York. Latest in what is now a lengthening series was conducted by affiliates in upper New York State in Troy on November 7th.

Feature of the assembly, held in St. Lawrence Parish hall, was the discussion of the Declaration on Peace and Reconstruction, after the able presentation of the subject by Mr. Philip H. Donnelly. The delegates, from Troy, Syracuse, Rochester, Albany, Schenectady and New York, also participated in an open forum on parish credit unions, following the address on this subject by Mr. Joseph H. Gervais. Fr. F. J. Buechler, spiritual director of the men's State Branch, addressed the delegates on the problem of youth. Brief addresses were presented by State Branch Presidents Richard F. Hemmerlein and Miss Laura K. Schilling.

At the separate business meeting of the men, held following the general session, Mr. Albert J. Sattler explained the CV's plan for revitalizing benevolent societies. At the women's gathering officers and members discussed the resolutions adopted by the Springfield convention, particularly that concerned with Dress Reform. A Eucharistic service conducted by Fr. Buechler in the parish church concluded the day's program.

Commenting on the conference, Mrs. Mary Filser Lohr, president of the NCWU, asserted: "The regional meetings in my estimation are of tremendous importance to our organizations. They seem to fill up the lapse of

time between conventions and serve to stimulate a greater interest on the whole."

The fifth and last in the series of regional meetings sponsored by the CV of Minnesota in place of the annual convention was conducted in St. Paul on October 24th. The more than 200 men and women in attendance participated in separate business assemblies prior to the mass meeting. At the latter gathering State Branch President Michael F. Ettel presented his annual report, emphasizing the Declaration on Peace and Reconstruction, the Central Bureau Expansion Fund, the Emergency Fund, and the need for a greater Peter's Pence offering.

Mr. J. M. Aretz, president of the Cath. Aid Association of Minnesota, explained the reasons for the Peter's Pence collection, pointing out that the work of the Vatican has been increased while the Holy Father's income has been seriously curtailed. He also called attention to the activities of the CV in behalf of prisoners of war. The concluding address of the joint meeting was delivered by Fr. Aloys Rosenthal, O.M.I., on the importance of re-Christianizing the family as a prerequisite for sound social order.

The last part of the day's schedule was taken up by a meeting of the Cath. Aid Association.

### Kolping Society Retreat

ON repeated occasion the Central Verein has encouraged its members to do their utmost to promote the lay retreat movement, and particularly to participate in retreats themselves whenever possible.

It is encouraging to note that the New York and Philadelphia branches of the Kolping Society, affiliated with the CV, sponsored a retreat at Mount Manresa, Staten Island, some weeks ago. Twenty-five men took part in the services, 17 of them from Philadelphia.

According to figures released in the *Kolping Banner*, organ of the society, 137 members are now in the uniform of our country. The New York and San Francisco units have supplied the most, 31 and 19 respectively. Others include Cincinnati, 17, Buffalo, 15, Los Angeles, 14, and St. Louis, 12. Four of Philadelphia's seven men in service are non-commissioned officers, a proportion that will probably hold true of the remainder. One member has died while in service.

### Memorial

IN memory of their departed spiritual leader and friend, the late Fr. John M. Beierschmidt, C.Ss.R., the New York City federations of our organizations conducted a special memorial meeting on October 21st. Most Rev. William T. McCarty, C.Ss.R., Military Delegate, unveiled a portrait of the deceased and delivered the principal address of the evening.

"I am sure he will intercede with God for the success of your organizations, in which he was interested," Bishop McCarty declared. "He often told me their history. I did what I could to encourage him and to interest the other younger members of the Redemptorist Community to become active in your societies because I feel that you are doing a wonderful work in the Ca-

atholic Church. You may be sure he will not lose that interest in heaven . . ."

Representing the CV were National President William H. Siefen, Mr. Albert J. Sattler, representing the New York State Branch, and Mr. William J. Kapp, representing the City federation. Besides a number of women Frs. Aloysius Strassburger, C.Ss.R., and Hubert Beller also addressed the members. It was announced that Gregorian Masses had been arranged in behalf of Fr. Beierschmidt by the women's section. Among the Mass offerings received by the Branch was one from Most Rev. James E. Kearney, Bishop of Rochester, who indicated his intention to say a Mass for the deceased personally.

### Pastoral Jubilee

COMPLETION of 25 years as pastor of St. Joseph's Parish in Ost, Kan., was noted by Fr. George Herrman, spiritual director of the CWU of Kansas and long a friend of the CV. Fr. Herrman, who will mark the 27th anniversary of his ordination on December 17th, had requested there be no public notice taken of the silver jubilee of his installation as pastor of St. Joseph's.

The parishioners, however, were of the opinion that the event should not be allowed to pass unnoticed. Accordingly, the children of the parish school invited their pastor to a "play" on October 29th. Actually the play became a jubilee program climaxed by the presentation of a finely made Benediction burse to Fr. Herrman. The following Sunday virtually the entire parish received Communion for the pastor's intention, while after the High Mass a church committee presented the jubilarian with a purse.

The parish, numbering 95 families, is regarded as one of the finest rural parishes in the Diocese of Wichita. It has been the scene of several conventions of the CV of Kansas in the past 25 years, conducted there at the invitation of Fr. Herrman.

### Book Apostolate

ONE of the most extraordinary Catholic libraries inaugurated since the beginning of the present century is the Central Catholic Library at Dublin, conceived, developed, and conducted by Fr. Stephen J. Brown, S.J. It is not just another collection of books conducted by and for Catholics; it is devoted solely to the purpose of collecting the works of Catholic authors.

From the beginning Fr. Brown has been anxious to obtain copies of Catholic books published in our country during the nineteenth century. They were printed in small editions only, and the copies were scattered far and wide over the land, with the result that not a few have been lost or destroyed. Any book of this kind, which comes into our hands and is not wanted for the Library of the CV, is offered to the Central Catholic Library at Dublin.

In August Fr. Brown was informed seven books considered desirable for his Library were available to him. In his reply he states: "I am deeply grateful for this your latest generous offer and of course I readily accept it." To this statement he adds the request:

"I have a long list of American books which I desire

for our Library. Perhaps some day I shall send you a copy. If when sending the books there are any recent publications, pamphlets, etc., of the Central Bureau which you could spare, we would be most grateful for them."

We consider the task to find for abandoned books "proper homes," to use a phrase coined by social workers, one of the most pleasurable tasks of our "gather the remnants" endeavor.

### District Assemblies

THE District League of St. Louis and County was the first group in the State to take advantage of the CU of Missouri's offer to provide speakers on social subjects for meetings. At the November 8th assembly, held in St. Francis de Sales Parish hall, Fr. Leo C. Byrne, one of the group of priests who have completed a year's "course" in the papal encyclicals, delivered the first of six lectures on this subject. He concentrated his attention on the document, "Reconstruction of the Social Order."

Following the report on the recent day of recollection, sponsored by the League, the "most successful of those held to date," the members voted an unusual gift to the Capuchin priest, Fr. Camillus Schmitt, who had conducted the exercises, and to his community, viz., a subscription to *Social Justice Review*.

Fr. R. B. Schuler discussed the Pilgrimage for Peace sponsored by the Milwaukee District League, one of whose stations he had attended. The welcoming address was made by Fr. A. A. Wempe, the pastor.

Rt. Rev. Msgr. Bernard McKenna, president of the American Catholic Historical Society, was guest speaker at the meeting of the Volksverein of Philadelphia on November 14th. The Volksverein, CV federation in that city, has been fortunate in securing the services of outstanding speakers at its fall meetings.

Msgr. McKenna discoursed upon the history of the Southwest, which he had recently visited; the title of his remarks was "A Journey to Santa Fe." At the conclusion of his address the speaker permitted the large audience to ask questions, a courtesy appreciated by his hearers.

The members on this occasion completed the arrangements for the special meeting held on November 24th at which Rt. Rev. Msgr. Luigi G. Ligutti, executive secretary of the National Catholic Rural Life Conference, was the principal speaker.

A discussion of the resolution of the Springfield convention on the proposed "Federalization of Education" featured the October meeting of the Rochester Federation of the CV of New York. The reasons for the opposition by Catholics, as taxpayers, citizens and Catholics, were set forth and analyzed in detail. Preparatory to the discussion the full text of the resolution had been printed in the *Catholic Courier*, diocesan weekly of Rochester.

The delegates completed plans at the meeting for the lecture series conducted under the Federation's auspices in St. Joseph's Parish hall. The first of the series—all are given over to a consideration of the "Declaration on Peace and Reconstruction"—was held on October 27th.

### Necrology

ONE-TIME president of the CU of Illinois, Mr. Henry Beuckman, of East St. Louis, died suddenly at his home on October 14th. Mr. Beuckman, 65 years old, was preparing to retire for the night when he expired. His wife, unable to arouse him, phoned for the priest and a physician, but he was pronounced dead of a heart attack by the doctor.

The deceased had been president of the St. Joseph's Society of St. Elizabeth's Parish since 1929. He had served as president of the Illinois State Branch of the CV from 1936 until 1938. A former operator of a dry goods store, Mr. Beuckman at the time of his death was a clerk in the city garage. He was a member of a number of parish societies and of the Western Catholic Union. Survivors include his widow, three sons, a daughter, two brothers and a sister. The latter is Mrs. Arthur Preuss, widow of the late Arthur Preuss, distinguished theologian and publicist.

### Miscellany

BECAUSE the contribution of forty dollars, intended by our Hudson County Branch, of New Jersey, for the Chaplain's Aid Fund, is the result of a collection taken up at the church door by members of the organization, it appears worthy of particular mention. Here is a method of raising funds for charitable purposes which, we believe, is not frequently enough resorted to.

There are probably few pastors who would have the heart to deny the request of men willing to make the sacrifice to stand at the church door on a Sunday morning for the purpose of collecting for a worthy cause.

Desiring to complete the collection in the Abbey Library at Atchison, Kansas, of the Proceedings of our organization's conventions, the librarian appealed to the Bureau to supply the annuals lacking. While we were able to furnish those of 29 conventions conducted by the CV, beginning with the Proceedings of 1889, it was impossible to supply the reports for the years 1855 to 1882, both included, and 1886-87.

Hence, we once more appeal to our members to send the Bureau copies of any Proceedings published prior to 1913, in order that we may be able to satisfy requests for convention reports coming to us from libraries. Above all we are anxious to obtain for the Abbey Library at Atchison those needed to complete its file of these publications.

Less than two months after its convention in Springfield, the CU of Illinois had published the printed proceedings of the assembly, conducted on August 21st. It is indeed rare that the record of one of our State Branch conventions is issued so promptly.

Prepared by Recording Secretary Fred A. Gilson, the 31-page report presents a full account of the men's sessions and the highlights of the women's meeting. A commendable feature is the printing, on four pages, of the organization's constitution.

Over a period of many years the CV of Minnesota has made an annual contribution to the Central Bureau. The organization's gift for 1943, \$300, was received toward the end of November. Of this amount \$200 has been placed in the Emergency Fund and \$100 in the Bureau's operating account.

The contribution is doubly appreciated in view of the Minnesota section's campaign in behalf of the CB Expansion Fund, with a goal of \$10,000. Well over half of this latter sum has thus far been raised.

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A missionary for many years among the Indians in British Honduras, to whom was sent a supply of devotional articles, in his reply to us states:

"Last week (in September) the pictures, medals and colored rosaries arrived, and I am much pleased with them. It seems that rosaries are very scarce in the Colony. Some have told me that they were unable to get rosaries at all. All you sent will prove very useful. During the month of October the rosary, litanies and prayers to St. Joseph are recited every morning during Mass."

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A total of 1007 members of the Catholic Knights of St. George, national member of the CV, are now serving in the armed forces, according to the September issue of the fraternal's publication. In addition to the national membership, the majority of the branches of the federation belong to the CV through the Pennsylvania section.

The Knights' monthly continues the praiseworthy custom of publishing each month the names of members in service whose birthdays occur the following month. Those at home are asked to send birthday cards to at least a few of them.

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Outstanding both from the standpoint of quantity and quality is the mission exhibit sponsored annually by the CWU of New York City. This year's display, conducted on November 13-14 in Immaculate Conception School hall, in the Bronx, was no exception.

In conjunction with the exhibit there were no less than four assemblies, two on Saturday and two on Sunday. Speakers included Fr. Albert Waible, C.Ss.R., Fr. Eugene Moroney, C.S.Sp., Fr. Edward Garesche, S.J., Fr. Michael Baxter, Fr. Joseph Cassidy, M.M., Fr. Hubert Beller, Fr. Wm. F. Masterson, Mother Anna Dangel, Sister Mary Edith, and Very Rev. Msgr. John J. Scally, Director of the Archdiocesan Society for the Propagation of the Faith.

Seven mission circles affiliated with the women's section and nine missionary groups of priests and nuns participated in the exhibit.

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Somewhere in southwestern Texas there is a church, built of stone, and next to it a commodious school. The latter in great part made possible by the sacrifices of the pastor and the Sisters who teach the children, mostly Mexicans. A benefactor has made it possible for the Bureau to assist this pastor. Referring to this circumstance the Bishop of the Diocese has written us:

"I am able to assure you that this help is a Godsend; for I have been obliged to help Father . . . to keep up

that school, which has been doing so well, in spite of the difficulties that confront him . . . Indeed, every help, like this, does contribute appreciably to my efforts put forth for the care of the missions and the schools."

Continuing, the Bishop assures us:

"Father . . . deserves great credit for what he has been doing, and still is doing at . . . He lives in a little frame shack, and deprives himself of the usual conveniences and facilities of a normal rectory. He does so cheerfully; and for that reason I am all the more grateful for any help given him."

It is well to be reminded of the sacrifices so many priests, serving parishes and missions in the American Diaspora, are making and that while the old frontier of pioneer days may have disappeared there is still great need of pioneering in the spiritual field.

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Although months late, the *Examiner*, of Bombay, told its readers Fr. Joseph Assmuth, S.J., had celebrated his golden jubilee as a Jesuit in New York. To this statement the weekly adds the following pertinent bit of information, referring to his life in India:

"A native of Germany, he spent several years teaching at St. Xavier's College, Bombay, until the outbreak of the last war, when he was interned. During this period he carried out research on the destructive termite, or white ant, which was of very great help to the Government of India. His studies and advisory reports were published by the Public Works Department."

A member of the faculty of Fordham University, New York, Fr. Assmuth grants his services as "Präses" to the New York Kolping Society.

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Despite the war and its retarding influence on the mails the Book Apostolate is not dormant. Nor have missionaries forgotten our willingness to aid them with printed matter of all kinds. Writing from Patna, in India, where American Jesuits are cultivating a mission field, we have now received this communication:

"I come to you again with a request. We are starting a lending library, with the intention of sending books by post all over India, to Ceylon, Burma, etc. Of course largely Catholic books are to be lent. We would be very grateful for anything, no matter how old, you would send us. A book a month would appear good to us."

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Long sought by the Central Bureau for the CV historical museum, a certification of membership in the CV dating from the early years of the organization's history has now been received. Older members will recall these certificates, containing the likeness of a large oak tree on whose trunk, branches and acorns are inscribed the names of every society affiliated with the CV.

The certificate, or "Diplom" as it is called, measures 15 by 18 inches. It sets forth that Albert Feller is a member of the St. Liborius Benevolent Society of Newark, a member of the Central Verein. It was acquired for us by Mr. Charles P. Kraft, president of the Catholic Central Society of New Jersey, who secured it from Mr. Charles F. Britting, of Newark.

The designer's name was W. Mackwitz, of St. Louis, where it was "entered according to Act of Congress, A.D. 1867, by John Mayer."

# DAS SOZIALE APOSTOLAT

## KIRCHE, STAAT UND MENSCH.

Russisch-orthodoxe Studie.<sup>1)</sup>

WIR leben im Zeitalter der Gewaltherrschaften. Zwar geht unterirdisch durch die Welt eine unermessliche Sehnsucht nach Freiheit und Recht und sie ist die Ursache dessen, dass fast jede Gewalttat unter dem Namen von Recht und Freiheit verübt wird — heute wie vor Zeiten. „Nichts ist lächerlicher als die ‘freisinnige’ Behauptung, dass wir nicht mehr im Mittelalter mit seiner Inquisition leben. Es kann eine katholische wie eine protestantische Inquisition geben, eine calvinistische wie eine orthodoxe (‘wir haben auch unseren Grossinquisitor’ hat Rosanoff ehrlich zugestanden), aber was noch schlimmer ist, eine laizistische und marxistische Inquisition. Die Inquisition ist kein bedauerlicher Ueberrest, sie ist eben der Geist des modernen Zeitalters, der Geist des absoluten Zwanges. Krieg und Revolution bedeuten immer in ihrer Auswirkung unbeschränkte totale Zwangsorganisation, Diktatur, und wir stehen heute mitten in einer Periode von Kriegen und Revolutionen.”

So kennzeichnet B. Vyscheslavzev in seiner Studie „Marxismus, Kommunismus und totaler Staat“ die jetzige Epoche. „An Stelle des fundamentalen Gegensatzes von Reichtum und Armut, Besitz und Besitzlosigkeit tritt hier der nackte Gegensatz von Macht und Unterwerfung. An Stelle des Privatkapitalisten, der zwar eine wirtschaftliche, nicht aber eine unmittelbar politische Macht besitzt, haben wir es mit dem Staatskapitalismus zu tun, getragen von der Partei, dem gesamten Machtapparat und vor allem dem „Führer“, der die wirtschaftliche Macht mit der politischen verbindet. Alles verwandelt sich in Machtverhältnisse, und zwar auf allen Lebensgebieten wie Kunst, Wissenschaft, Religion, Arbeit, Wirtschaft. Der Gegensatz von Herrschergewalt und Unterwerfung bestimmt das Leben in allen seinen Abzweigungen. Der Aufbau der Gesellschaft wird nunmehr zu einer komplizierten Hierarchie, einer bürokratischen Abstufung innerhalb des machtbestimmten Kolossalgebäudes des totalen Staates.“ Die marxistische Vorstellung eines „Absterbens des Staates“, der „Befreiung durch die absolute Sklaverei“, führt Vyscheslavzev weiter aus, wird zum „ewigen Leben des Staates“.

In solcher Lage lebt heute der Mensch oder sie

droht ihm. „Das Problem des Menschen ist ohne Zweifel das centrale Problem unseres Zeitalters. Es wird noch verschärft durch die ungeheure Gefahr, der der Mensch von heute ausgesetzt ist und die ihn von allen Seiten her bedroht. Der Mensch ist von einer tiefen Agonie befallen und will daher wissen, wer er ist, woher er kommt, wohin ihm sein Weg führt und was seine Bestimmung ist.“

„Es gibt zwei Möglichkeiten, den Menschen zu betrachten: Man kann seinen Blick von oben oder von unten her auf ihn richten, von Gott und der geistigen Welt, oder von den unbewussten, kosmischen Kräften her, die in dem Menschen verwurzelt sind.“ So umreisst N. Berdiajew die Thematik der „christlichen Anthropologie“. Der grössere Teil der russisch-orthodoxen Studien ist aus dieser Grundansicht heraus notwendig, der Darlegung des Wesens des Menschen gewidmet; Alexejev untersucht „die marxistische Anthropologie“ als das interessanteste und durch seine Realisation in Sowjetrussland historisch bedeutendste Gegenbild der christlichen Wesenschau des Menschen; der Theologe Bulgakov zeichnet die „christliche Anthropologie“ mit den theologischen Mitteln der Ostkirche, Lieb das Bild des Menschen bei Dostojewsky; Vyscheslavzev und Zenkowsky untersuchen die beiden wichtigen Teile des Problems des Menschen, die Ebenbildlichkeit Gottes und die Sündhaftigkeit.

Es ist nicht möglich in der vorliegenden Beprechung eine genügende Vorstellung von der geistigen Weite und Tiefe, dem Ernst und der gediegenen Arbeit dieser „russisch-orthodoxen Studien“ zu geben und wir müssen den Leser auf die Lektüre dieser selbst verweisen; wir würden aber die Pflicht des Besprechenden nicht richtig erfüllt haben, wenn wir nicht noch ausdrücklich auf den Mittelpunkt „des zentralen Problems des Menschen“ hingewiesen hätten, sowie er in diesen Studien zur Darstellung kommt: auf den Gottmenschen. Bulgakov gibt diesem gewaltigen Gedanken folgenden Ausdruck:

„Der Mensch ist ein zwiespältiges Wesen, das einerseits durch seinen Geist der ungeschaffenen geistigen göttlichen Welt und zugleich der kreatürlichen Welt durch Seele und Körper angehört. Hierbei ist charakteristisch, dass der menschliche Geist durch diese Seele und diesen Leib, als übernatürliches und zugleich als natürliches Wesen, ein natürliches Leben führt. Er befindet sich infolgedessen in einem labilen Gleichgewicht . . . (in dem es Schwankungen vom Tierischen bis

<sup>1)</sup> Herausgegeben von der Forschungsabteilung des Ökumenischen Rates für praktisches Christentum, Genf.

zum Göttlichen gibt) . . . Aber diese Doppelheit und das Paradoxe im Menschen bergen als ihr Ergebnis noch ein weiteres, höheres, letztes Geheimnis vom Menschen, nämlich seine Gottmenschheit in sich, und zwar nicht nur gemäss der Vorherbestimmung, als Folge der kommenden und heute bereits vollzogenen Fleischwerdung Gottes, sondern auch der Schöpfung nach . . . (Das Gottmenschentum Christi) war nichts als die vollständigste Enthüllung und Erfüllung der Menschwerdung. In dem patristischen Schrifttume hat dieses Problem des Menschen einen, wenn auch dunklen und unvollständigen Ausdruck . . . in den Fragmenten der Lehre des Bischofs Appolinarius von Laodicea gefunden, und zwar in dem von diesem ausgesprochenen Gedanken vom ewigen Menschen, nach dessen Urbilde der kreatürliche Mensch geschaffen ward, oder anders ausgedrückt, in der Idee von der Aehnlichkeit Gottes und des Menschen, von Mensch und Gott." Bulgakov sieht in diesem Bischof, der als Häretiker verurteilt wurde, den „wahren Bahnbrecher der Christologie", den „Vorgänger des rechtläubigen Dogmas vom Gottmenschentum", wie es auf dem 4. allgemeinen Konzil zu Chalcedon (i. J. 451 n. Chr.) definiert wurde. In dem Hin- und Widerspiel irriger und richtiger Meinungen, in dem sich im Laufe der christlichen Geschichte die rechte Lehre herausbildete, wurde zu Chalcedon gegen zwei extreme Häresien Stellung genommen, gegen die Lehre, dass Christus blosser Mensch (Arius), und dagegen, dass er nur Gott, und somit „nicht wesensgleich dem Menschen sei" (Eutyches). Beide Lehren sind in ihrer politischen und sozialen Auswirkung sehr gefährlich, denn beide nehmen dem Menschen das Göttliche, das Ewige und damit seine göttlichen und ewigen Rechte in seiner natürlichen Existenz, anders ausgedrückt: der jeweilige Machthaber braucht nicht „das Ebenbild Gottes" in jedem Menschenantlitz zu achten und macht den Menschen zum blossem Objekt seiner damals kaiserlichen, und heute irgendwie anders zu benennenden Gewalt, und verfügt willkürlich (also jedenfalls nicht nach göttlichem Gesetz) über sein natürliches Dasein. Dagegen lehrt das Konzil von Chalcedon, in dessen Redewendungen: der „ewige Mensch", „Adam", der „Menschensohn", wir die „christliche Anthropologie" der ältesten Zeit durchschimmern sehen: „unsern Herrn Jesum Christum, vollständig der Gottheit und vollständig der Menschheit nach, wahren Gott und wahren, aus einer vernünftigen Seele und einem Leibe bestehenden Menschen, wesensgleich dem Vater nach der Gottheit und

wesensgleich auch uns nach der Menschheit, in allem uns ähnlich, die Sünde ausgenommen . . . einen und denselben Christus . . . in zwei Naturen (der göttlichen und menschlichen), ohne Zusammenfließen, ohne Verwandlung, ohne Zerreissung, ohne Zertrennung, indem der Unterschied der Naturen keineswegs wegen der Einigung geleugnet, vielmehr die Eigentümlichkeit jeder gerettet ist, und beide in eine Person und eine Hypostase zusammenlaufen."

Diese letzten Feststellungen der chalcedonischen Definition des Gottmenschen besagen in moderner Sprache, dass die Bindung zwischen Mensch und Gott durch keine irgendwie geartete Kraft beseitigt werden kann; die Negationen dieser Definition (das N i c h t-zusammenfließen usw. der zwei Naturen in Christo) sagt Bulgakov „müssen alle zusammen als ein einziges Ja, nämlich als Bejahung des Gottmenschentums, als Korrespondenz und Aehnlichkeit des göttlichen und des menschlichen Wesens verstanden werden"; — „Das Gottmenschentum ist das eigentliche Herz des Christentums."

Diese Ausführungen beweisen, wie ernstlich edele russische Forscher sich mit religiösen Problemen beschäftigen, die ein Grosstheil unseres Volks überhaupt nicht kümmert. Jene, und nicht die kommunistischen Theoretiker sind die wahren Vertreter der russischen Seele, die der Wiedergeburt fähig ist.

### Vor Zehn Jahren.

EIN Radikalismus verschiedenster Art besitzt in unserem Lande unter Liberalen der „Metloper" mehr als genug. Mit ihnen geht eine grosse Anzahl europäischer Flüchtlinge; gerade diese sind es, die Kirche und Klerus zu verdächtigen bemüht sind. Immer wieder findet man in Zeitschriften, wie die *Nation*, die Behauptung, Rom und die Geistlichkeit in Italien und Deutschland habe es mit den Fasisten und Nationalsozialisten gehalten.

Kurz vor ihrer Unterdrückung durch die Nationalsozialisten, veröffentlichte die *Soziale Revue*, Kath. internationale Quartalszeitschrift, eine Erwiderung auf einen in der Frankfurter Zeitung veröffentlichten Aufsatz. Daraus geht hervor, dass selbst in der Stunde der drohenden Gefahr deren Herausgeber sich nicht scheuten, der Wahrheit die Ehre zu geben. Was da im Jahre 1933 gesagt wurde, besitzt gegenwärtig bereits historische Bedeutung. Wir zitieren:

„Die Irrtümer des Liberalismus beziehen sich

nicht allein auf die Weltanschauung oder auf die kirchlichreligiösen Gebiete, wenn sie auch hier am schärfsten sind und besonders im Kulturkampf heftig bekämpft wurden; nicht minder grosse Fehler des Liberalismus finden wir auf sozialem Gebiete und in der Wirtschaftspolitik. Gerade hier hat er mit seinen Forderungen nach vollkommen freier Betätigung die Schwachen geschädigt und zurückgedrängt, und stets und einseitig die Interessen des Grosskapitals vertreten und somit das Unternehmertum in seinen übertriebenen Forderungen gestützt. Man vergleiche nur, was darüber die Enzyklika *Quadragesimo anno* sagt. Der Nationalsozialismus ist eben in vielen Beziehungen 'moderner Liberalismus' und wird darum als solcher bekämpft. Er hat sich aus dem Liberalismus des 19. Jahrhunderts herausentwickelt und machte bis zu einem gewissen Grade die gleichen oder ähnlichen Fehler, wie jener. In wirtschaftlicher Beziehung ist er zum Teil Sozialismus und muss deshalb erst recht abgelehnt werden, wie es die Enzyklika *Rerum novarum* forderte.

„Der schärfste Gegensatz aber zeigt sich in der Auffassung vom Staat. Der Nationalismus fordert den Absolutismus des Staates, eine These, die von der katholischen Kirche immer und zu allen Zeiten abgelehnt wurde. Der Staat ist eben nicht bloss eine reine Machtangelegenheit, sondern überwiegend eine Angelegenheit des Rechtes. Die Frankfurter Zeitung verweist selbst auf diesen Manichäismus. Karl Schmitt sagt grundsätzlich in seiner Staatstheorie, die Politik sei kein sinnvolles Ordnen, sondern ein machthaftes Entscheiden zur Bewältigung des 'Freund-Feind-Verhältnisses'. Das Centrum fusste auf der Staatslehre, wie sie St. Augustin in seiner *civitas Dei* und besonders St. Thomas von Aquin nach der Lehre des Aristoteles gelehrt hat. Der Aufsatz des P. Gundlach vertritt den gleichen Standpunkt. Ihn hatte bereits Prälat Dr. Schreiber, M.d.R., auf dem Katholikentag in Essen nachdrücklichst den falschen Lehren von Karl Schmitt gegenüber verteidigt. P. Gundlach war also nicht der erste und ist noch viel weniger der einzige, der diese Lehre vertritt. Sie wird von allen Katholiken ausnahmslos vertreten.“

Wie klar wird hier der Grundsatz ausgesprochen: „Der Nationalismus fordert den Absolutismus des Staates“! Aus der Verschwägerung mit dem Sozialismus entstehen dann noch weitere Gefahren, die zur Versklavung der nunmehrigen, unter der Parteifuchtel seufzenden Arbeitersassen führen müssen.

Herausgegeben wurde die *Soziale Revue* übri-

gens im Auftrage des Reichsverbandes der kathol. Arbeiter- und Arbeiterinnenvereine Deutschlands; verantwortlicher Schriftleiter war Msgr. Dr. Ludwig Schiela in München.

## Contributions for the Library

### Documents and Manuscripts

M R. A U G. S P R I N G O B, Wis.: Christ, the King, Pilgrimage for Peace and Prayers for Our Beloved Ones in Service. Sponsored by Catholic League of Wisconsin. A 40-page scrapbook of programs, circulars, letters, news items, etc.—R E V. R. B. S C H U L E R, Mo.: Copies of Papers by Rev. R. B. Schuler and Rev. Ralph Warner, S.J., on The History of the Institution of Catholic Chaplains in the Army, Navy, and Marine Corps of the U. S., etc.

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## Acknowledgment of Monies and Gifts Received

### Central Bureau Emergency Fund

Previously reported, \$1252.63; Mrs. S. Marturano, Tex., .30c; Rev. Geo. Dreher, Mo., \$10; Rev. F. W. Ryan, Ga., \$6; T. J. Rutledge, Mich., \$1; Chaplains' Fund, Tex., \$20; St. Peter and Paul's Soc., Mankato, Minn., \$5; H. L. Leonard, Minn., \$1; Branch 104, Ladies' Cath. Benev. Soc., Rochester, N. Y., \$5; St. Mary's Branch, 1030, C. K. of A., Atkins, Ark., \$5; Rev. J. Daileiden, Mo., \$15; Per Cath. Life Insurance Union of Texas: Rev. P. J. Schnetzer, \$5; J. A. Kraus, \$2, A. A. Keller, .57c, F. J. Schwegmann, \$1.25; Mrs. L. A. Windlinger, \$2, A. L. Bass, \$2; Geo. Theid, \$2, Edw. Tschoope, \$1; John Mayer, \$1, H. Tarrillion, \$1, Herman Kress, \$1, C. Landauer, \$1, Wm. Schmidt, \$1, J. F. Rippis, .50c, Ernest Raba, .50c, A. P. Page, .50c, H. Mandry, \$2, J. Jaecle, \$1, D. Loeffler, \$1, S. Metz, \$1, C. W. Meyer, \$1, B. Schwegmann, \$1; Per Cath. Central Soc. of N. J.: Rev. P. Werne, \$30, Rev. A. Auth, \$5, Rev. Chas. Buttner, \$5, Rev. Geo. Buttner, \$5, Rev. Paul Dippold, \$5, Rev. Francis Lind, \$5, St. Peter's O. A.S., \$10, St. Boniface Soc., \$5, St. Nicholas Benev. Soc., \$5, St. John's Holy Name Soc., \$5, J. J. Clarken, M.D., \$2, P. F. Motzenberger, M.D., \$5, E. P. Schaeffer, M.D., \$5, C. Dreher, \$5, Mrs. J. Fischer, \$5, Frank Fischer, \$5, Geo. Fischer, \$2, Mrs. T. George, \$5, F. Gsell, \$2, F. Herzig, \$2, N. Helmstetter, \$1, Miss M. Hepp, \$5, A. Beier, \$5, H. Koehler, \$10, C. P. Kraft, \$50, Mrs. A. Kraft, \$4, Mrs. E. Kraft, \$4, J. Kling, \$1, J. Saalmueller, \$2, H. P. Schaeffer, \$5, Hudson Trust Co., \$2, Wm. Stork, \$5, Mrs. C. Wilderrotter, \$5, Card Party of Cath. Central Soc. of N. J., \$95; Cath. Kolping Soc., St. Louis, \$6; Jos. Schrewe, Ore., \$10; Miss M. Benson, R. I., \$3; Val Henigin, N. Y., \$2; Miss M. Wehner, N. Y., \$5; Rev. C. M. Meyer, Ill., \$3; Total to November 18, 1943, incl., \$1691.25.

### Donations to Central Bureau

Previously reported, \$10.12; Society of the Divine Word, Techny, Ill., \$10; Holy Angels Academy, Jonesboro, Ark., \$1; Total to November 18, 1943, incl. \$21.12.

### Central Bureau Expansion Fund

Previously reported, \$2598.33; Charles F. Frey, Conn., for Life Membership, \$100; Total November 18, 1943, incl., \$2698.33.

### St. Elizabeth Settlement

Previously reported, \$3580.11; From Children Attending, \$469.31; Int. Income, \$4.70; Total to November 18, 1943, incl., \$4054.12.

### Catholic Missions

Previously reported, \$824.24; Jos. App, Wis., \$1; N. N., N. Y., \$1; J. Weidler, S. D., \$10; Miss J. A. Mamer, Minn., \$1; Christian Mothers' Soc., Karlsruhe, N. D., \$5; Miss Th. Weiss, Md., \$1.20; St. Claire Orphanage, Denver, Colo., \$3; C. B. Penny Collection, \$1; St. James Mission Group, Decatur, Ill., \$25; St. Elizabeth Guild, N. Y., \$5; S. Stuve, Mo., \$1; N. N., Pa., \$10; Mrs. C. Schmidt, N. Y., \$50; CWU of N. Y., \$5; N. N. Mission Fund, Ind., \$15; St. Joseph Verein, Cottonwood, Ida., \$3; Estate Mary Mickler, Deid, Pa., \$20; Rev. J. H. Hensbach, S. D., \$15; Miss C. A. Farrell, Ill., \$1; F. Prendergast, Mo., \$5; T. J. Nebel, Ill., \$2; Total to November 18, 1943, incl., \$1004.44.

### Chaplain's Aid Fund

Previously reported, \$279.36; Penny Collection St. Francis de Sales Benev. Soc., St. Louis, \$5.66; Miss A. Brandin, Pa., \$1; Mrs. S. M. Spiel, Ill., \$2; Hudson County Branch, CCV of A, N. J., \$40; N. N., Mo., \$10; Rev. J. Hensbach, S. D., \$4; CWU of N. Y., Inc., N. Y., \$25; Jos. Kaschmitter, Ida., \$1.25; N. Schumacher, Iowa, \$5; Ladies Aux. Kolping Soc. of N. Y., \$50; Rev. V. W. Schuler, Mo., \$10; Miss M. Hoppmann, Ill., \$5; Conn. Branch, CCV of A, \$28.56; District League of St. Louis, CWU, \$2.75; Mrs. J. Fischer, N. J., \$2; Total to November 18, 1943, incl., \$471.58.

## SOUND BONDS

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### Gifts in Kind

were received from the following men and organizations of men (including November 18):

Wearing Apparel from: Knights of St. George, Indianapolis, Ind. (3 ctns. clothing); Rev. Wm. Fischer, Mo. (10 pkgs.); Adolph Suess, Ill. (1 overcoat, 1 pr. shoes).

Books from: Wm. H. Siefen, Conn. (2 ctns.); Rev. J. Hensbach, S. D. (28); Charles P. Kraft, N. J. (5 ctns.); Rev. Aloius A. Stumpf, Mo. (20); Frank W. Schwartz, Mich. (3); St. Anthony's Benevolent Society, St. Louis (17); Wm. Gerwitz, Mo. (21); Rev. F. A. Houck, Ohio (10); J. C. Berkemeyer, Ark. (2); A. Miesauer, Minn. (13); F. A. Schimanski, Wis. (1).

Magazines and Newspapers from: Rev. C. Nau, Wis. (2 boxes magazines); John E. Scherman, Minn. (magazines); F. A. Schimanski, Wis. (magazines); John Thoman, Minn. (3 ctns. magazines).

Miscellaneous from: Rev. J. Hensbach, S. D. (2 prayer books, 1 set Breviaries); Rev. Jos. F. Lubley, Mo. (163 prayer books); M. Gschwend, Ill. (10 prayer books); Frank W. Schwartz, Mich. (17 prayer books, 6 booklets); St. Anthony's Benevolent Society, St. Louis (1 statue, 9 prayer books); Rev. Jos. P. Reinkel, Conn. (1 trumpet); The Diocese of Fargo, N. D. (1 cornet, 1 clarinet, 2 flutes, 4 tonette flutes, 1 banjo, 1 set cymbals, 1 Chinese drum); J. C. Berkemeyer, Ark. (2 catechisms, 16 prayer books); Rev. Leo P. Henkel, Ill. (13 prayer books).

Lead foil from: Rev. Geo. Duda, Tex. (10 lbs.).

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